

Correspondence

Historical Footnote

EDITOR: I was pleased by the report of my former colleague, Fr. John LaFarge, S.J., on the remarkable development of the School of Art of Seattle University (AM. 5/23). Could I note that Holy Cross College has had such a department since 1949 and Boston College either before or shortly after?

Of more interest, historically, is a recent report from Mr. Ralph Woodward, of Kennebunkport, Me. His uncle, Henry Woodward, taught a course in fine arts at Holy Cross from 1849 to 1852, when the college was destroyed by fire. Concurrently with his appointment to the Holy Cross faculty, Henry Woodward took up the study of the newly perfected typewriting machine and stenography.

Now there we have thrown back the "pioneering" notion a hundred years and can document it from letters discovered by Mr. Ralph Woodward. The Benedictines, with their 13 centuries of supremacy in the field of Christian art, and others, of course, have a perfect right to laugh at this minor controversy. However, this new interest in the teaching of art in Catholic colleges is long overdue. I hope the discussion will emphasize the importance of art courses with all the freight of religion, history, philosophy, economics, humanism and individual expression that accompanies them. If so, we will be glad to hail earlier pioneers.

J. GERARD MEARS, S.J.
Art Department

Holy Cross College
Worcester, Mass.

Mission by Radio

[The writer of this letter, Virginia-born Miss Genevieve Caulfield—herself totally blind from infancy and devoid of any personal means—has spent 36 years organizing work for blind children in Japan, Thailand and Vietnam, and in rehabilitating them through advanced studies both in the Orient and in the United States. Her marvelous life story, *The Kingdom Within*, will be published January 20, 1960 by Harper.—ED.]

EDITOR: During my 36 years in Japan, Thailand and most recently in Vietnam, I have had close association with our dedicated Catholic missionaries, both priests and sisters.

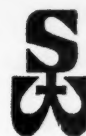
There are, however, far too few of these

workers, and the number of people who, through them, learn about the teachings of the Church is far too small. We all know that, great as is the demand for missionaries, no substantial increase in their numbers can be made as rapidly as it is needed. To face this deficiency, we have at our disposal a medium through which more people in all the countries of Asia could learn about what the Catholics teach and practice. This medium is the radio.

I have been very much impressed with the efforts which Protestant churches, working together, are making in this direction. Since I have been living in Southeast Asia, I am familiar with what they are doing there, and I can assure you, it is a very serious and—judging from the various types of broadcasts—a united undertaking. A radio station in Manila, known as the Voice of the Orient, beamed by the Far East Broadcasting Company, sends out religious broadcasts every day and all day in all the languages of the region, as well as in English. On this station I have heard talks and sermons from the Lutherans, Baptists and by members of the Back-to-the-Bible Movement. I have heard Billy Graham and other well-known Protestant evangelists, as well as religious talks for young people. Of course, most of the broadcasts which I have heard were in English, to which people listen who want to improve their English, but I have also heard broadcasts in Thai, Japanese, Vietnamese and various dialects of Chinese. There are also, I am told, broadcasts in Korean, Indonesian and Malayan. Though I have no way of knowing whether the results of this impressive effort justify the tremendous expenditure of effort and money, it is certain that the teachings of Christianity are reaching a large number of people who could never be contacted by missionaries or even by lay catechists.

To my knowledge, Catholics have no international broadcasting facilities in Southeast Asia and the Far East. There are, of course, local stations which sometimes air Catholic programs. The only ones that I could hear in Thailand were in Malaya and Singapore. Any that may exist in the Philippines cannot be picked up in Thailand or Vietnam.

Isn't it possible for us with our worldwide unity to have a radio station which, through short-wave facilities, can reach these peoples of the Far East? Instead of several local stations, one central short-wave station could reach them all. Instructions, inspirational stories and sermons



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could be taped in each country by missionaries who know the language, and broadcast, not—at first—all day and every day, but at stated times, together with English broadcasts, and possibly with news of special interest to Catholics.

GENEVIEVE CAULFIELD

Saigon, South Vietnam

To Be Accurate

EDITOR: Your readers must be gratified by the "new look" of the Sodality of Our Lady since the Apostolic Constitution *Bis Saeculari* gave it not only a basis for "extensive reorganization" (AM. 8/15, p. 603) but a deepening of its spirit and purpose as well. However, the term "third order of the hierarchy" used here and in an earlier article in your Review (5/30, p. 394) is misleading.

All so-called third orders with an approved way of life are third orders of the hierarchy in the laudable sense intended by your writers. But I submit that the term should be employed in reference to the ecclesiastical associations treated in Canon 702, in which the faithful make a profession for life according to one of the seven or eight approved rules of secular third orders.

MAXIMUS POPPY, O.F.M.
Spiritual Director
St. Francis Fraternity
Third Order of St. Francis

Cleveland, Ohio

A Compliment

EDITOR: I am not a Catholic, but as an intellectual I am proud as punch that American Catholicism turns out a journal of such outstanding quality as *AMERICA*. You speak from a position that I cannot always sympathize with, but you speak with intelligence, vigor and integrity, and, as a consequence, your arguments are always worth listening to. Indeed, there are times when your analyses are the keenest to be found in any of the nation's journals: for example, your review of the film, *Say One for Me*.

You have achieved a degree of excellence in your writing that compares favorably with the best European and American reviews, such as the *New Statesman* in Great Britain. There are many of us who were beginning to wonder whether literate, penetrating political writing was the exclusive property of the Gentlemen of the Left, but your journal debars any such generalization. So long as its present high standards are maintained, it can only be wished that your review endures as a permanent feature of the American intellectual scene.

STANLEY MILGRAM

Cambridge, Mass.

Current Comment

The Call to Prayer

Speaking from the pulpit of St. Patrick's Cathedral on Sept. 6, Francis Cardinal Spellman, Archbishop of New York, declared, without mentioning any names:

Our blessed America is again facing a crisis no less menacing than that day of barbaric betrayal at Pearl Harbor when the honor, the security and the salvation of our country were treacherously endangered.

In the face of this danger, compounded by potential apathy and appeasement, the Cardinal urged fervent prayers for the country and its leaders and ordained a holy hour throughout his archdiocese.

What the chameleon-like Mr. Khrushchev thinks of this and similar responses to his visit by religious leaders around the country is of comparatively slight importance. The prime agent we deal with in the Soviet system is not this or that "dictator" but an entirely impersonal organization: the faceless Communist party. What is important is that the American people are now to be subjected to propaganda directed to the very top level of our national leadership by past masters in the art.

Our obvious reaction to such a peril is indeed to pray earnestly, especially for all those in positions of authority in the nation. Our prayer is not a prayer of demoralized fear but of quiet confidence. The God we invoke is the Providence which has never deserted this country even in the darkest moments of her history.

Liturgical Movement Develops

At this time, when bishops, priests and laity are renewing efforts to follow the provisions of the Sept. 3, 1958 Roman Instruction on active participation of the faithful in the Mass, it may help to recall some conclusions from the 1959 North American Liturgical Week held at the University of Notre Dame, Aug. 23-26.

Among those conclusions, Rev. Frederick R. McManus has pointed out, was the salutary reminder that it is the Mass

that matters, more than the methods and details of participation. Fr. McManus, professor of canon law at the Catholic University of America and editor of *The Jurist*, is president of the Liturgical Conference, an organization of clergy and laity that has been sponsoring the Liturgical Weeks for 20 years.

The real need, in Fr. McManus's view, is for doctrinal instruction on the Church as the body of Christ, on sanctifying grace as God's life in us, and on the sacraments of baptism and confirmation as appointments to worship God. The 1959 Liturgical Week delegates were very much aware of the need for interior active participation as a basis for fruitful liturgical activity.

The presence of Giacomo Cardinal Lercaro, Archbishop of Bologna, who gave the main address, was evidence that the liturgical apostolate in North America has come of age. The nearly 1,200 priests who were present (by far the largest number at any Liturgical Week) took home the well-founded hope that the successful national gathering will encourage regional and diocesan "liturgical weeks" of prayer and study.

Second Thoughts on Space

Speaking at an Air Force symposium on Aug. 24, Dr. T. K. Glennan, czar of the U. S. civilian space agency, gave a sober view of the present and future status of rocketry.

Despite the "talking Atlas" and one spectacular moon probe, we are not as far advanced in space technology as we thought we were. The ratio of successful launches to "successful failures" has not improved much in the last year. With distressingly few exceptions, we have not achieved complete success in any mission to date. Reliability in thrust, guidance and telemetry is still the Achilles' heel of the infant art of astronautics.

Hence the exotic predictions on the timetable of the space enthusiasts must be taken with a grain of salt (or maybe we should say, with a pinch of cosmic snuff). The expensive, plodding re-

search that produced today's airplanes must now be applied to rocketry. Only after this has been done will the Cabots and Drakes of tomorrow be able to kiss their launching pads good-by. Yesterday's adventurers did not find the wealth of the Indies waiting to be scooped into their rucksacks; neither will the secrets of deep space yield to crews of planetary conquistadores blasting off in cosmic cockleshells.

The National Aeronautics and Space Administration faces its second year with humility and realism. The environment of space posits problems that transcend all human experience. Apart from the formidable energy requirements and navigational hazards of space probing, man's sheer survival out there creates logistical demands that make the conquest of Everest or Antarctica pale into insignificance.

Small Cars and Taxes

Not being market analysts, we have no firm opinion about the sudden popularity of small, compact automobiles. It could be, however, that the price of gasoline has something to do with it. After all, compared with the man who gets 13 to 15 miles on a gallon of gas, the motorist who gets 25 to 35 miles is going to save a sizable sum of money over a year's time.

In this connection, there may even be a subconscious angle to the small car phenomenon, which the advertising fraternity had better attend to. People may be more than ordinarily allergic to the high price of gasoline because they are aware that taxes account for a big part of it. On the average, nine cents of the cost of a gallon of gas represents State and Federal taxes. Obviously, motorists who drive a Rambler or a Lark, or any of the many bantam imports, escape a large part of this tax burden. There may be a secret satisfaction in this that only taxpayers understand.

Is there any connection between all this and the unwillingness of many Congressmen—who frequently are excellent practical psychologists—to add to the tax load on gasoline? President Eisenhower wanted an additional 1½ cents a gallon to finance the interstate highway program—which would bring the total Federal and State impost on a gallon of gas to more than 10 cents. He had to settle for a 1-cent increase. Did the legislators

suspect that gas taxes have been pushed as far as they prudently can be and that from now on the law of diminishing returns will start operating? The popularity of small cars suggests that the answer is Yes.

Enlightenment by TV?

It was good to learn recently from the NBC-TV network that "intensive development of television's high potential as an agency of enlightenment for the whole nation" will be accorded "top priority" by NBC during 1959-60. The network says there will be an increase of more than 100 per cent in the hours it will devote to public affairs and education programs.

The first feeling of the critics is to "wait and see," but at least something definite has been promised. NBC says that the new season will bring more than twenty 60-to-90-minute public af-

fairs "specials." Topics to be covered include alcoholism, agriculture, architecture, suburban life, U.S. high schools, youth, old age, desegregation, group prejudice, foreign policy, civil defense, the International Geophysical Year and emergent groups in Asia and Africa. Worthwhile, if well done.

Entertainment, of course, accounts for most of the 200 "specials" on the NBC-TV schedule for 1959-60, and there will be a record total of 450 hours of sports-casts. But at least 40 news "specials" are scheduled, and it is promised that most of them will be presented in peak viewing hours.

NBC also promises concentration on the "deficit area" of science. The Ford Foundation and ten major corporations are paying for color-taping of 160 lecture-demonstrations in chemistry by Dr. John W. Baxter of the University of Florida. This two-semester, college-level course will be the first educational TV

course in color. Three hundred colleges and universities plan to offer it for credit.

CBS-TV also reports increased sponsor interest in informational programs, and the sponsors of ABC-TV offerings are maintaining their interest. It will be a happy day when viewers find they have the rare joy of choosing between programs of enlightenment.

Washingtonians Abroad

Official Washington is worried over possible effects abroad of a projected film version of *The Ugly American* (seasoned with a spot of torrid sex, according to accounts). But unofficial Washington, represented by the National Symphony Orchestra, has discovered a royal road to international friendship.

In a recent 12-week tour this 107-piece orchestra has traveled 17,000 miles and given 64 concerts in the Latin

The Way Things Are in Burma

WHEN BURMESE Premier U Nu resigned in October, 1958 and turned over the Government to his army Commander in Chief, General Ne Win, he opened a new chapter in the history of modern Burma. Until that moment the country had been a parliamentary democracy. With the change Burma suddenly became a military dictatorship. Following in the footsteps of Pakistan and Thailand, Burma thus was the third Asian nation within the space of a year to adopt strongman rule as the only way out of political chaos.

The Union of Burma lies cupped in Southeast Asia between Thailand, Laos and Red China on the east and India and East Pakistan on the west. The population today is estimated to be near 20 million. The Burmans, believed to be of Tibetan origin, are the dominant ethnic group. Consisting of 13 million people and living mostly in the central core of the country, the Burmans have given their name and, in the main, their language to the country. Non-Burman ethnic groups—the Karens in the south, the Shans in the east, the Chins in the northwest and the Kachins in the north—account for another 6 million of Burma's total population. The remainder is made up of Indians and Chinese who came to Burma during the British colonial era.

FR. KEARNEY, S.J., has been an associate editor of AMERICA for ten years. He is also Executive Editor of the Catholic Mind.

Burma achieved its independence from the British on January 4, 1948. Unlike India, with which it had been associated administratively by the British, Burma elected to make its own way in the world outside the Commonwealth. Few observers in the post-war years gave the country much chance of success as it entered on its experiment in self-government. Nevertheless, though devastated by war and torn by factional dispute, in which both Communists and ethnic minorities played a part, the Government settled down and began the reconstruction of the country on the basis of a unique combination of Buddhist and Western Socialist principles. Confounding its severest critics, including the noted British authority on contemporary Burma, J. S. Furnivall, the country enjoy a period of relatively stable government.

Yet the seeds of political disintegration were always present. The people of Burma had little or no experience with democratic forms of government. With the coming of independence the country was stripped of its competent civil service officers, most of whom were Indians. The Karen insurrection, begun in 1948 and now being aped by the Shans, still smoldered. The consequent unrest made the country a fertile field for Communist activity.

On top of this, a personal dispute between the leaders of the Anti-Fascist People's Freedom League (AFPFL), a coalition that had been welded into a party by a decade of common policy-

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American countries. "The most thrilling, the most exciting experience we ever had," exclaimed the conductor, Dr. Howard Mitchell. "They almost killed us with kindness."

It was no easy task, and left the performers limp with fatigue at the finish. But it was gloriously worth-while. The off-stage contacts, they found, were even more fruitful in friendship than the actual performances. These latter were strenuous enough—so much so, that the musicians had to gulp from oxygen masks between numbers when playing at high altitudes. The children, they found, went wild over the "Youth Concert" programs, which were introduced by the players strolling among the audience and letting the children get the "feel" of the instruments.

Like the New York Philharmonic Orchestra on a recent visit to Moscow, the Washingtonians found their audiences delighted by lively performances

of their own national anthems. Such a good will project can bring only benefit to all concerned.

The Art of Government

Executive ability is a prized commodity in business and government. It is no less desirable in a religious community. Addressing the seventh annual Institute of Spirituality for Sister Superiors, held recently at Notre Dame University, Richard Cardinal Cushing defined the qualities that should be found in a religious superior. She should be intelligent, emotionally stable and adjustable to changing situations.

"Those who exercise authority in religious communities," the Cardinal said, "should know something of the fundamental psychology of human relationships, and develop certain of the skills of leadership and government which modern psychology has made available."

"A superior," he also remarked, "who is herself emotionally unstable will be of little assistance to those who come to her with routine difficulties which require immediate attention." She must be able "to control the natural tendency to show favoritism toward certain members of her community. . . . She must never allow her own feelings to enter into official dealings with her subjects."

Cardinal Cushing made many other wise observations. One might add that under a superior such as the Cardinal describes, a subject finds it much easier to achieve that delicate balance between obedience and initiative which is so essential to the inner dynamism of religious life.

Russian Bargains

American businessmen who may be drooling over the prospect of profits from Soviet-American trade should get

making, split Government and people down the middle in the early months of last year. The AFPFL splintered into the "Clean AFPFL" of U Nu and the "Stable AFPFL," the faction of his rival for power, U Ba Swe. Each had its own executive committee. Each found support among divided workers and peasants for whom politics has always been a question of personal rather than party loyalty.

For six months in 1958 the army stood by with a rare detachment and witnessed Burma's political unrest. Finally in September, 1958 Premier U Nu made an emotional radio broadcast in which he announced that he would resign within a month and ask General Ne Win to assume the premiership in order to avert threatened violence between the rival factions of the AFPFL. The target date for new elections has now been set for April, 1960.

Burma's military dictatorship is less rigorous than Pakistan's. Yet it reaches down into all sectors of public life. A colonel is acting Mayor of Rangoon. The same is true of other cities. Every department of the Government—and there are many in a Socialist scheme—is in the hands of an army officer. The press is forced to walk a tightrope. Censorship is severe.

Yet Burma's military regime has much to its credit. It has carried out reforms that few thought possible when General Ne Win assumed power almost a year ago. The new regime has done a creditable job in wiping out corruption in the

Government. It has injected a fresh spirit into the military operations against Karen and Shan insurgents. Under it Rangoon and other cities have been subjected to a gigantic face-lifting job. Unfortunately, removing the huts, stalls and other eyesores that disfigured the streets of the capital has meant the forcible resettlement of 200,000 people. More are destined to be moved. Despite the efforts of the military to awaken civic and neighborhood pride, the people are less than enthusiastic, though necessarily silent.

Burma is typical of the tragedy of so many of the newly independent nations of Asia. A period of democratic, parliamentary rule is accompanied by so much corruption that the military is forced to step in. Such has been the case in Pakistan, Thailand and Indonesia. What is more regrettable is that the new regime, confronted with an enormous clean-up job, finds it difficult to inspire the people with a desire for efficiency and order. The strong-arm methods of the military are exploited by the politicians who expect sooner or later to be restored to power and to renew the oftentimes discouraging cycle of democratic rule.

The chances are, however, that the military will retain control in Burma beyond 1960. There is more unrest in the country than is generally publicized, especially in the areas inhabited by the ethnic minorities. If Burma is eventually to have stability, a period of military rule may be the only solution.

VINCENT S. KEARNEY

in touch with Herr Helmut Michel of Duesseldorf, West Germany. Herr Michel, who is an auto dealer, was confident that a pretty penny could be turned by selling compact little Russian cars to the prosperous West Germans. He entered into a deal with Moscow which made him sole distributor of the Moskitch and the Volga. Alas, for Herr Michel's dreams! He has yet to sell even a single tiny Moskitch.

In the N.Y. *Times* for Aug. 22, Arthur J. Olsen tells the story of the deal that didn't pay off. Under the terms of the Soviet-West German trade agreement of last spring, Moscow was to have shipped a million dollars worth of cars to West Germany. This was very satisfactory to Herr Michel, who estimated that he had a hungry market there for at least 5,000 autos.

But the cars never came through. The Russians, who had originally insisted on the sizable \$1 million quota, announced that they could ship no more than 600 cars, which was not nearly enough to justify Herr Michel's investment in a new line. When Herr Michel protested, the Russians increased their offer to 900 cars, but that wasn't enough either. So the deal fizzled. "Not another dealer in West Germany," said Herr Michel, "would touch it."

For the most part the Soviet-West German trade agreement has been a flop. It was supposed to increase trade between the two countries by 50 per cent over 1958. During the first six months of this year, reports Mr. Olsen, the increase has been a scant 6 per cent. Despite Khrushchev's boasting, the Russians apparently do not have very much to sell.

Hi, Ho, Come to the Fair

Many curious Muscovites stood in cold rain throughout the night of Sept. 3 in order to get a last glimpse at the American National Exhibit in Sokolniki Park. When the fair closed, nearly three million Russians had gotten their first uncensored look at our culture and way of life.

Color TV, gleaming cars and the 360-degree film Circarama had their expected impact on a people short on consumer goods and long on travel restrictions. The most popular feature of the show proved to be the Steichen "Family of Man" photo display. There

were many complaints that the exhibit did not reveal enough of our technological prowess. This is readily understandable in a people conditioned to measure national stature by an inventory of dams, mills, power plants and machine tools.

Was the Moscow fair worth-while? Millions of Ivans and Natashas now have a more realistic attitude toward the United States—a direct antidote for the poisonous propaganda that Soviet officialdom has fed its citizens for years. But Ivan will tell Feodor and Natasha will tell Sonya something of what they saw at Sokolniki Park. The end result, via the "democratic people's grapevine," could be a grass-roots revision of the Soviet image of America.

Popular opinion does not create policy in the USSR. But not even Khrushchev can utterly disregard what his subjects think. Guides and officials at the fair stressed what recent visitors to the Soviet Union have emphasized—the great good will of the Russian people toward the United States. Anything that feeds into that reservoir of good will works, however humbly, in the interests of peace. In that fact lies the best hope of such cultural exchanges as the Moscow exhibit.

What Bites Red China?

On the eve of the Khrushchev visit, the experts were still searching for the reason behind Red China's aggressive acts in Asia. Were these Chinese Communist moves Peking's way of expressing resentment over the Soviet dictator's venture in person-to-person diplomacy? Or were they part of a coordinated move by the Communist bloc to keep the free world off balance while a two-faced Khrushchev cooed "peace" in Washington?

Hongqi (Red Flag), a fortnightly published by the Central Committee of the Chinese Communist party, came up with a possible answer to these questions on Aug. 16. In an editorial Peking threw the full weight of its support behind the Khrushchev visit to the United States. Noting that such visits are "good for the relaxation of international tension," *Hongqi* protested that "the foreign policy of the Soviet Union and other Socialist countries stands consistently for peaceful coexistence and peaceful competition." The rest of the

editorial was devoted to an all too familiar diatribe against "aggressive U.S. imperialism."

Pertinent questions about Laos and India are therefore not unlikely to embarrass Mr. Khrushchev here in the United States. To make sure the border dispute between India and Red China would not be a cause for embarrassment, the Soviet Union called for a settlement on Sept. 9. Carefully refraining from scolding either side, the Soviets nevertheless blamed the West for the deteriorating relations. This is the mentality we shall have to cope with during the Khrushchev visit.

De Gaulle and Algeria

President de Gaulle has been understandably slow in unveiling his plans for Algeria. An issue that brought about the downfall of a series of French Governments during the Fourth Republic was not likely to be resolved immediately on the General's accession to power. Now the 1959 meetings of the UN General Assembly are scheduled to open. More stormy sessions on Algeria are in prospect. And the French President appears ready to attempt the task for which the French people principally hired him—to bring an end to the long agony of rebellion in France's North African dependency.

In its broad outlines the de Gaulle approach to Algeria is reportedly more liberal than any previous plan. It implies that the Algerian people have the right of self-determination, and that ultimately this might be stretched to mean some form of independence. Precisely what plan he has in mind is not yet clear. What the President has said in the past, however, would indicate that he proposes a status somewhere between the complete separation from France sought by the rebels and the "integration" demanded by right-wing elements in French politics.

Such a solution is not going to satisfy the extremists of either side. But no one can doubt General de Gaulle's sincerity. His conviction, first expressed in Brazzaville during World War II, is that the only valid links between peoples are those based on mutual consent and mutual interest. These sentiments are a far cry from those uttered by French leaders in the past. They give the General a better than even chance.

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Washington Front

"Fraught With Dangers"

WASHINGTON has been much heartened by the reports of the success of President Eisenhower's personal diplomacy in the capitals of Europe. It remains uneasy, however, over the coming of Khrushchev. Congress has been agitated over the thought that it may still be sitting when he arrives. The idea that they might have to greet the Red dictator in their own chamber frankly appalls most of them and underscores the whole painful problem of receiving as a guest the chief of a hostile Government which is dedicated to the destruction of ours. Rep. Walter H. Judd (R., Minn.), has gone so far as to post a notice on his office door which says: "Khrushchev Not Welcome Here."

The ordinary citizen has misgivings, too. Letters-to-the-editor columns have vibrated with protests from tax-payers protesting the outrage of offering hospitality to what one of them called "the king of slave-masters." Even those who go along with the idea that every avenue must be trodden in the search for peace wonder about the outcome. There are those who fear that Khrushchev may face physical harm or violent demonstrations, although the thought that President Eisenhower could suffer similar hazards when he journeys

to Moscow has apparently halted any plans that refugee groups might have been harboring for noisy demonstrations or petard-throwing.

But for everyone who fears that the Premier will be uncivilly treated, there is someone who fears that he may be too well received. His predilection for clowning and his expansive gestures may just possibly endear him to that segment of the population which forgives comedians everything.

Quite apart from these agonizing ideological considerations, the logistics of the tour loom up as equal to those of transporting a small army. The news that Premier Khrushchev will be bringing with him his wife, two daughters and a son-in-law, in addition to an entourage of 90, was received here with something between a gasp and a gulp. The State Department is inundated with requests from 300 representatives of press, radio and television who wish to trek around the country in Mr. K.'s wake. They, of course, are hoping that the unbelievable tourist will not be the intransigent and erratic visitor that his first deputy, Anastas I. Mikoyan, turned out to be.

No one, in short, is exactly looking forward to September 15. Perhaps the best summation of the mood of the Capitol as the date approaches was made by Sen. Jacob K. Javits (R., N. Y.), who said: "While Mr. Khrushchev's visit is fraught with dangers, the country should back Mr. Eisenhower in his try for a way of peace."

MARY McGRORY

On All Horizons

CASH FOR HISTORY. The American Catholic Historical Assn. will award its 1959 John Gilmary Shea prize of \$200 to the Catholic author whose published work is judged outstanding. Three copies of works entered for the prize should reach the ACHA Secretary, Catholic University, Wash. 17, D. C., before Oct. 1.

► **100 YEARS.** On Aug. 30 Cardinal Agagianian, pro-prefect of the Sacred Congregation for the Propagation of the Faith, blessed a new wing of the Brisbane Seminary in Australia, as part of the week-long celebration of the centenary of the Church in the State of Queensland.

► **TO COORDINATE.** The Canadian Catholic Conference, which groups the Catholic archbishops and bishops of all

ten Provinces in Canada, will lay the foundations for a Canadian Council on Catholic Education at its 1959 meeting in Quebec City in October.

► **WARDROBE REMINDER.** It is not too early to start earmarking your old, but still serviceable, clothing for the 1959 Thanksgiving Collection, which will be taken up in the more than 16,000 Catholic churches during the week Nov. 22-29. The Catholic Relief Services-NCWC organizes this drive for overseas relief on behalf of the entire American hierarchy.

► **FOR SOWING LOVE.** A frequent AMERICA contributor, Prof. John J. O'Connor, of Georgetown University, will receive the Edith Stein Award at a communion breakfast to be held at the Hotel Roosevelt, Sat., Oct. 17, in

New York City. The distinction is conferred by the Edith Stein Guild (112-212th St., Queens Village 29, N. Y.) for outstanding service in promoting better understanding between Jewish and Christian peoples. Very Rev. Edward B. Bunn, S.J., president of Georgetown, will speak.

► **BELIEVERS.** About 65 per cent of all Japanese replied to a recent Government questionnaire that they belong to "no faith." Of the remainder, 68 per cent are Buddhist, nine per cent Shintoist and three per cent Christian. Only 20 per cent believe in a life after death; 59 per cent believe there is none; and 21 per cent have "no opinion."

► **TOPS.** Proof that an institution can have a thrilling biography is *The Past and the Promised*, by Anne Scarborough Philbin, a history of the first U. S. Catholic college for women, the College of Notre Dame of Maryland, Baltimore. The volume has just been published by the college Alumnae Assn. (297p., \$5).

E. K. C.

World Catholic Press

MENSAJE (Casilla 10445, Santiago de Chile), "The Rural Apostolate of the Catholic Farmer," by J. Antonio Errázuriz Huneeus, July, pp. 233-237.

Chile's agricultural workers, who make up 40 per cent of the country's population, are for the most part *inquilinos* (tenant farmers) on the lands of their employers. Of mixed Spanish and Indian blood, they depend for their sorry existence almost totally on their *patrón*. In this article the author describes quite simply what is required of "us, the Catholic farm-owners," if tenant farmers are to live as human beings. Traditionally, the *patrón* is "undisputed boss on the job, a father always attentive to his people's material needs and . . . spiritual leader." Hence, he must provide not only professional leadership ("Our first obligation is to be expert farmers, models of technical efficiency") and the living conditions that social justice demands, but also the good example and even spiritual care that their tenants will tend to look for.

THE TABLET (128 Sloane St., London, S.W. 1), "Looking Beyond the Parish," by S. G. A. Luff, Aug. 15, pp. 676-677.

The periodic parish mission reaches only those who will attend. In France, to reach those vast numbers who won't come out to a parish mission, regional missions are being tried. The Vittel bottling works, for instance, employs workers from 137 surrounding villages. The region embracing those villages is a typical unit being treated under this new technique. Much sociological study of the area, by laity and by priests, precedes action. Participants in the mission have a weekly community Mass, and the bishop often writes to each, giving him an official mandate. The mission's various targets (liturgy, catechism, Catholic Action groups, information, schools) are the objects of separate effort; the cadres set up during the mission continue to exist afterward, alongside normal parish works.

FRANKFURTER HEFTE (Leipziger Str. 17, Frankfurt am Main), "Youth, School and Nazism," by Kurt Fackiner, Aug., pp. 549-560.

How do today's German children, born since the disappearance of the Nazi Government, picture that period of their country's history? And how are they taught about it? A secondary-school teacher who quizzed 250 of his students found that their ideas about the Nazi regime are not only scanty but very confused. Many of them feel that no one can really judge for certain the malice of that Government's acts.

The author gives a statistical breakdown of their attitudes toward the Jews, reparations, the attempt on Hitler's life, etc., and shows that books (textbooks?) have formed those attitudes more than parents, schools, movies or other media. Since a growing personality is shaped largely by contrasting and comparing itself with the present or recent past, these German youths suffer profoundly, he feels, by their inability to judge the decade that preceded their birth.

REVUE DES QUESTIONS SCIENTIFIQUES (11, Rue des Récollets, Louvain), "Science Fiction and Modern Myths," by F. Mathis, July 20, pp. 416-438.

Since Homer described Ulysses' trip into the nether world three thousand years ago, science fiction has always been with us. Jules Verne, however, and more recently the sputniks and the imminence of space travel have given this literary genre a new vogue. The author of this article lists scores of the themes treated in science fiction today: monsters, future history, social speculation, technological "adventure tales." Sometimes man's role in these weird worlds is reduced almost to zero; sometimes the authors imagine whole new types of human social organization. Fear is often exploited: fear of other planets, of the unknown, of a humanity become inhuman. America—especially New York and Chicago—seems to occupy a large role in these yarns.

VITA E PENSIERO (Piazza S. Ambrogio 9, Milan), "International Collaboration and the Two Power Blocs," by Giacomo Carna-Pellegrini, July, pp. 457-464.

When smaller nations look at the United States and the USSR, they have

a view all their own of the two great powers. This article dates the two-world conflict from Stalin's "absurd politics," which culminated in Korea. It suggests that what divides the common people of the two countries—who are motivated by factors both materialistic and spiritual—is not their countries' ideologies, but rather their leaders. The rest of the world, the satellites and the neutrals, form a third force which will increasingly restrain the giants as they compete for their markets and their friendship. Then, as the lesser nations develop, the two giants will lose their preponderance. All these nations show traits of each: they are both socialistic and capitalistic.

Today neither the United States nor the USSR would dare provoke a nuclear war. Peace will be kept or lost at Geneva (the article appeared before that meeting) and similar conferences more by power politics than by "theological, cultural or philosophical considerations."

HOCHLAND (Kaiser Ludwigsplatz 6, Munich 15), "The 'Sammlung' Movement," by Max Lackmann, Aug., pp. 596-599.

A Lutheran pastor, prominent in the movement (Am. 8/22, p. 623 and 626) to bring together German Lutherans and Catholics on the occasion of the proposed ecumenical council, describes how he and his associates see the difficulties blocking the reunion of the two churches.

All that was positive in 16th-century Lutheranism was Catholic, he says. "We of the 'Sammlung' want Lutheran Christianity to find its Catholic place in the Roman *corpus catholicum*. . . . Lutheran Christianity cannot and should not be liquidated. Its 'Protestant' existence, however, must be eliminated, as something un-Catholic." Lutherans should ask themselves if Catholicism today is the same as what Luther meant to revolt against, and if Lutherans have not lost sight, over the years, of some traditional Christian teachings. Similarly, he says, Catholics should ask themselves whether the Church's only way of dealing with the dissident Lutheran Christianity, which has existed, under God's permissive will, for four centuries, is to liquidate it, and not to allow it some sort of "corporate membership within the Western great-Church" [Roman Catholicism].

EUGENE K. CULHANE

Editorials

Laos Puts Soviets on Spot

IN AN ATMOSPHERE reminiscent of June, 1950, the UN Security Council met on September 8 to consider the complaint of Laos against North Vietnam. There was, however, this difference. In June, 1950 the Soviets were boycotting UN meetings. Hence no veto blocked the council's decision to defend South Korea against Communist attack. On September 8 Soviet delegate Arkady A. Sobolev was very much in evidence. But the council was prepared. Over Russian objections, the body voted 10 to 1 to investigate the situation in Laos. The resolution passed on the grounds that the proposal was not "substantive" but "procedural," and therefore not subject to the veto attempted by Mr. Sobolev.

The facts of the crisis in Laos are by now well known. The country is a completely landlocked area in Southeast Asia. It has common frontiers with North Vietnam, Red China, Burma, Cambodia, Thailand and South Vietnam. In July fighting broke out when Laotian Communists, armed and led by North Vietnamese, staged hit-and-run attacks on Government posts. By late August regular North Vietnamese troops began reinforcing the Laotian Reds. A new Korea was in the making. With the active backing of North Vietnam, and therefore most certainly of Red China, the Laotian Communists were out to take over the country.

Both non-Communist Asia and the West have high stakes in this tiny kingdom. Geographically it is a funnel down which Red Chinese hordes could pour into Southeast Asia. Its fall would shake the security of the entire area and put new pressures on neutralist Burma, friendly Thailand and free South Vietnam. Moreover, the collapse of Laos would put a new challenge to the Seato alliance. The United States would inevitably become involved.

But Laos has another significance. The crisis there

has put the Soviet Union on the spot at the very moment the free world has begun to hope for a thaw in the Cold War. Would the Russians support the Red-led attack on Laos? Or would they demonstrate a genuine interest in peace by repudiating the actions of Red China and North Vietnam?

Arkady A. Sobolev made the Soviet position clear to the Security Council. His Government, he declared, was opposed to the inclusion of the Laotian complaint on the Security Council agenda. It objected to any outside "interference" in Laos. The trouble there, he insisted, was the fault of the Laotian Government and of the United States, which sought to turn the country into a foreign military base. With obvious reference to the impending visit of Premier Khrushchev to these shores, he deplored the attempt by the United States and its allies to "poison the international atmosphere at this present time . . . when there are definite signs of a relaxation" of tensions.

Despite Soviet support for Red China and North Vietnam, one may perhaps argue that the Russians are secretly disturbed over Communist activities in Asia at this inopportune moment. Yet, even granting for the sake of argument that a distinction of a sort must be made between Soviet Russia and Red China, the Russians are no more likely to contain Chinese ambitions than they are to contain their own. As Walter Lippmann pointed out in his syndicated column on September 9: "They are also Communists who, as true believers, must believe in the Chinese revolution. They cannot oppose it . . . and must defend it if it becomes involved in war." This they have most certainly done before the Security Council. In like fashion we can expect Mr. Khrushchev to brazen it out during his three-week "mission of peace" in the United States.

The Creaking Kremlin Line

IT's a small world, according to Nikita Khrushchev. Hence the nations which profess different social systems ought to subscribe to the principle of Peaceful Coexistence that has always dictated Soviet foreign policy. There is no other haven from the storm of war.

With this engaging start the Russian Premier argues the case for PC (Peaceful Coexistence) in the October issue of *Foreign Affairs*. Since Khrushchev's article was intended as an advance ripple in the now swelling tide of propaganda, our readers should be made aware of the main theses of the world's master of deceit.

►PC sprouts when nations repudiate war as an instrument for resolving conflicts, but in its full flowering it rejects all forms of interference in the affairs of other

nations as a gross crime. PC is not a trap, nor a fraud, nor a Soviet tactic. It is simply the necessary prelude to a peaceful competition between opposing social systems. In such a friendly rivalry to satisfy man's desire for the good life, the Socialist system will inevitably triumph over capitalism. Russia has no need to "export" revolution.

►Three conditions must be met if the blessings of PC are to be realized. 1) There must be separate peace treaties with East and West Germany; West Berlin must be given a free-city status. 2) The West must relinquish its wicked dream of "rolling back" communism. History is irreversible: the Socialist camp is strong and it is here to stay. 3) The firm foundation

of PC must be "absolutely unrestricted international trade." The USSR pursues no selfish aim in fostering such an exchange. It is prompted solely by the desire to improve relations between states.

Khrushchev's blueprint for a better world is moth-eaten and frayed at the edges. *Foreign Affairs* paid out its usual honorarium of \$150 for Khrushchev's services, but the creaking old mill in the Kremlin ground out its familiar mishmash of pious cant, blatant lies and cunning distortions.

If we were to purchase Khrushchev's jewel, we would be buying paste. Let the wary reader study the honeyed words on PC against the dismal record of Communist aggression that is written in blood from Poland to Korea.

Even if PC were a true diamond, Khrushchev's asking price runs too high for prudent and self-respecting men.

1) He demands that we settle the German question

on his terms—a solution that costs Russia nothing, but for us involves wholesale rejection of rights, duties and security. 2) He asks us to acquiesce forever in Soviet subjugation of one-third of the world's people and even bids us to commit ourselves blindly to a Marxist interpretation of the dynamisms of human history. 3) Khrushchev's insistence on the removal of all trade barriers means that capitalism is to help finance Russia's economic development and its concomitant drive for world conquest.

The *New York Times* said on September 4 that the Khrushchev article "is evidently intended for public consumption rather than as a basis for serious talks." We disagree. We feel that the Soviet Premier will follow his blueprint rather closely, both on the platform and in private talks, during his present propaganda tour of the United States. We hope Mr. Eisenhower took a long look at that blueprint before September 15.

Challenge to New York Papers

NEW YORK CITY is being swept by a wave of indignation, revulsion and horror. Since the beginning of 1959, twelve lives have been snuffed out by juvenile delinquents; in the brief span of a September week alone young hoodlums have brutally murdered four young people. The press is crying for "something to be done." New York's Governor, the city's Mayor and Police Commissioner, leaders of youth movements and minority groups are busy conferring; their views are aired on radio and TV; letters to editors suggest all sorts of curative or preventive measures.

In our book, there is one measure that has not even been hinted at. We do not conceive it as the sole cure, but it is certainly a practical step that can be tried if the newspaper profession is as interested as it claims to be in clearing up the gang problem. And, to pull no punches about what elements in the New York City press we mean, we name the *Daily News*, the *Mirror*, the *Post*, the *Journal-American* and the *World-Telegram and Sun*. This editorial is an open letter to these journals; we would like to hear their answers.

Day after day, under the guise of alerting the public to the problem, of manifesting their own civic spirit and concern for the welfare of the city, these papers have been running not merely column after column of highly sensationalized news stories, but page after page of candid camera studies. The young hoodlums, often in their melodramatic trappings of leadership (the Dracula cape of one, for instance), are depicted sneering at the police, striking attitudes of bravado for the photographers, boasting that the prospect of "frying" does not in the least terrify them, and in general adopting the stances of "heroes."

These pictorial exhibits are supposed (if we are to put a charitable interpretation on them) to show the public how terrible the situation is—not only in New York, but wherever juvenile crime is a menace to peace and order.

But has this press ever paused for a second to con-

sider the effect of these vivid displays on the very youngsters who believe that defiance of the law and murderous disregard for human life are proofs of their courage and independence? Sociologists may have no statistics to prove or disprove this point, but it is utterly inconceivable that the susceptible young punk is not stimulated by such publicity to go out and get some of the same publicity for himself. In fact, the September 5 issue of the *New York Times* carries an account of a 22-year-old man, booked on a narcotics charge, who since the age of nine has kept press clippings depicting crime and gang warfare; the juiciest of these he had marked with gold stars.

The press, it is clear, cannot blandly ignore the terrible problem. But why in the name of ordinary common sense do the young criminals have to be given the spurious glory that unfortunately attaches to "getting your picture in the paper"? The more the juvenile perpetrators of crime can be deflated in the public eye, the less important they will feel. The passion of these newspapers to tell the public everything—with vivid pictures—only inflates the ego of the potential young criminal.

New York State and city officials cannot, of course, force the papers to play down their pictorial coverage of juvenile crime. But will not the papers themselves have enough concern for the common good at least to try and experiment? Let them run no such pictures for a period of, say, six months and see what happens. Many steps will be taken in the meantime to combat the evil, we trust, and so it will be impossible to claim that reticence in picture-coverage will have "solved" the problem. But some journalistic restraint can help. Are the papers willing to give it a try?

We would like an answer from New York's *Daily News*, *Mirror*, *Post*, *Journal-American* and *World-Telegram and Sun*. For their convenience, our address is 329 West 108th St., New York 25; the phone is UN 5-3737.

Catholic Higher Education

John P. Sullivan

THE "great debate" of the mid-20th century has earnestly explored about every qualitative aspect of Catholic higher education. Triggered initially by a reported lack of "Catholic intellectuals" in the United States, the controversial explosion of four years ago deposited its intended fall-out over the national Catholic campus. As the learned dust began to settle, campus advocates joined the issue by attempting to explain the difficulties through historical and sociological interpretations. Worthy and timely as was the debate, the discussions focused attention on only one side of the educational coin. Perhaps the best thing to do is to turn over the coin and take a look at the quantitative aspect of Catholic higher education.

(The statistical data used throughout this study are concerned primarily with students enrolled, full-time or part-time, in any degree-granting college or university in continental United States, including the junior college, where the chief mission is related to the higher education of laymen and laywomen. Excluded are students in non-degree programs, in diocesan teachers colleges or seminaries, in missionary, theology or rabbinical schools.)

The 1959 *Official Guide to Catholic Educational Institutions* discloses that Catholic centers of higher education in continental United States now total 224 (13 universities, 193 senior and 18 junior colleges). These institutions, located in 39 States and the District of Columbia, report their full- and part-time enrollments to be 290,578. The breakdown summary can be seen in Table 1.

Table 1. Enrollments in Catholic Colleges and Universities, 1958-59

Day Sessions (Undergraduate	157,131)	
(Graduate	15,915)	
(Professional	22,744)	195,790
Late Aft.- Eve.- and Sat. Sessions		50,513
Summer Sessions		40,430*
Junior Colleges		3,845

*Adjusted for duplications. Total: 290,578

These figures do not present the complete statistical picture because Catholic colleges and universities also provide special services to the community. Offerings may vary from school to school, but generally they include labor schools; special projects for industry, busi-

ness, management and the Government; and part-time instruction through extension programs and adult education. These programs, more often non-degree, are conducted both on and off campus, and involve about 14,000 individuals. Another group of about 21,000 attend summer sessions for short-term institutes, clinics, workshops and in-service training programs. Included in this group are students pursuing refresher or make-up courses, and full campus enrollments of Sisters.

The growth of Catholic educational prestige in the United States comes into sharper focus as the current picture is contrasted with that of fifty years ago. A first approach to a comparative study of this topic probably suggests that historical perspective be established at the outset. As the Catholic immigrant minority prospered during the boom years before World War I, it achieved a new economic and social dignity. Until the first decade of this century the Catholic Church in America was treated as a missionary church. This status was changed when St. Pius X issued the apostolic constitution *Sapienti consilio*. Contained in this historic document was the statement that after November 3, 1908 the United States was to be transferred from the authority of the Sacred Congregation of Propaganda. Implementation of this directive got under way in 1909 with particular attention directed to education at all levels.

Both Catholic education and population over the past half-century have undergone extraordinary development. Since 1909 the Catholic community has advanced from a missionary outpost of 14 millions to a stronghold of 39 millions, representing at a conservative estimate about 22 per cent of the total population. In the past fifty years Catholics in America have produced the largest private school system in the world. Growth has been dynamic, vibrant and solid. One example will suffice: Catholic school enrollments in the period 1930-1950 gained 600,000 while the public schools decreased 560,000 (Am. 11/16/57, p. 204). And higher education kept right in step with this general trend.

The half-century acceleration of Catholic higher educational institutions and student enrollments, discernible in the data supplied by the 1909 *Official Catholic Directory* and the 1959 *Official Guide*, is vividly represented in Table 2.

The regional and the national increase of Catholic higher education has created some corollary problems. Since 1909 college and university enrollments have jumped from 16,040 to 290,578. Notwithstanding this 1700-per-cent increase, Catholic institutions, according to estimates based on current data by the National

Newman Club Federation, now educate only two-fifths of all American Catholics who go on to higher education. With the rising tide of college enrollments at hand, Catholic higher education faces a most critical challenge.

A quantitative comparison between Catholic higher education and all other higher education in the United States would lack real significance. Historic and ad-

Table 2. Growth of Institutions and Students, by Geographical Areas, 1909-1958

Region	—Institutions—			—Enrollments—		
	1909	1959	Incr.	1909	1959	Incr.
New England ..	6	25	316.7%	1,018	22,840	2143.6%
Middle Atlantic ..	14	54	285.7	3,878	91,044	2247.7
East No. Central	21	43	104.8	4,211	80,786	1818.5
West No. Central	12	33	175.0	2,202	32,042	1355.1
South Atlantic ..	18	21	16.7	2,098	18,251	769.9
South Central ..	13	23	76.9	864	19,186	2120.1
Mountain	2	5	150.0	264	3,244	1128.8
Pacific	12	20	66.7	1,505	23,185	1440.5
U. S. Total:	98	224	128.6%	16,040	290,578	1711.6%

ministrative differences would only emphasize the disparity. Within the domain of private foundations, however, comparisons appear more reasonable and equitable. Over the last half-century Catholic higher education enrollments have more than held their own proportionately among the private foundations, as shown in Table 3.

Catholic enrollments have expanded seventeenfold; all other private foundations registered an increase of not quite elevenfold. Although the extension of colleges and universities does not appear favorable at first glance, a word of explanation is in order. Approximately 220 junior colleges are represented among the private schools; two-year Catholic collegiate foundations number 18. If the figures in Table 3 are adjusted to include four-year institutions only, they reveal the rapid growth of Catholic foundations. The fifty-year increase of private schools was 94 per cent; Catholic schools increased

Table 3. U. S. Private Colleges and Universities, 1908-09 and 1958-59

Institutions:	In 1908-09	In 1958-59	Increase
Catholic	98	224	128.6% (110.2%)*
Other Private	416	1,027	146.9 (94.0)*
Enrollments:			
Catholic	16,040	290,578	1711.6
Other Private	101,900	1,196,422	1074.1
Population:			
Catholic	14,220,951	35,846,497	152.0
U. S. Total:	90,492,000	170,510,000	88.4

Sources: *Opening (Fall) Enrollments in Higher Education*, U. S. Office of Education Circular No. 544, Nov., 1958; *Official Guide*, 1959; *Report of U. S. Commissioner of Education for Year Ending June 30, 1909*, II, Chapter XVIII; *Official Catholic Directory*, 1909.

*Adjusted to include only four-year colleges.

110.2 per cent. While the Catholic population has multiplied at a rate 1.75 times faster than the national population growth, Catholic higher education has almost, but not quite, equaled that rate of growth.

Full treatment of the main subject also requires that

attention be given to that peculiarly American phenomenon: coeducation. Joint education is found in undergraduate schools and at graduate and professional levels, sometimes in all three. Complete coeducational statistics are available only for undergraduate schools. Table 4 identifies the following registrations of the 224 Catholic centers: 33 enroll male students only, 110 admit only females and 81 (almost one-third) receive students of both sexes. Men's religious communities conduct about two-fifths of the centers; the remainder are sponsored by women religious. Included with the institutions administered by men religious are ten four-year colleges under direct diocesan control. These schools usually are staffed by secular clergy and laymen. In coeducational colleges, women religious and lay teachers are on the faculty. None of the existing Catholic centers were founded by laity.

There are implications in Table 4 which prompt some serious reflection. Attention is directed at the outset to the fact that female students account for 40 per cent of the total undergraduate enrollments at all Catholic higher education centers in the United States. This is higher than the national average (35 per cent) of female undergraduates at all institutions of higher education. The issue involved in this statistical item poses

Table 4. Undergraduate Enrollments in Catholic Colleges, 1958-59, by Sponsor and by Type Enrollment

Sponsors of Colleges		Number of Colleges	Undergraduates	
			Male	Female
Men Religious	(88)	Male (33)	31,376	
		Coed (55)	60,847	16,045
Women Religious	(136)	Female (110)		39,666
		Coed (26)	4,601	8,441

Source: 1959 *Official Guide*. Figures in parenthesis here refer to number of institutions.

a challenge to the Catholic population: What can be done to attract more Catholic male students to Catholic colleges?

Coeducation obtains in 26 institutions operated by women religious and in 55 conducted by men. The genesis of the distaff influx achieves even more significance when we examine the feminine inflow to the Catholic male campus. Every seventh member of the undergraduate student body in centers conducted by men religious is a female. This unique phenomenon has its historical explanation. By the third quarter of the last century it became politically impossible to exclude females from any public institution. Although there are still a large number of separate higher schools for men and women, the majority of colleges and universities, beginning with Michigan, Illinois, Missouri and California in 1870, have all become coeducational. The rising trend flowed over to Catholic men's colleges and universities, where coeducation began about fifty years ago when women were first admitted to summer schools. The unhappy experience of many men's non-residential colleges, particularly during World War II, further accelerated the kindly acceptance of female students.

An opposite trend to the above-mentioned practice is

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also appearing on the educational horizon: male students are enrolling at Catholic women's colleges. In attendance at 26 women's institutions are 4,601 men, who make up 35 per cent of this particular coed population of 13,042. These institutions include one university, four junior and 21 senior colleges; all but two were founded since World War I. Although the distaff infiltration of men's colleges is concentrated generally among the older institutions, the male invasion, on the other hand, is established at women's colleges which were founded of more recent date. If the practice of admitting female students to men's colleges is commonly accepted, the reverse course cannot be ignored. Though the number of male students at women's colleges is not large, the trend is nevertheless unmistakable. If continued, it could add a new feature to the pattern in the growth of women's colleges.

Catholic men's colleges, in strength and solid organization, preceded women's colleges. In this particular, the historical American pattern was followed. The past fifty years have witnessed what may be described as a quantum leap in the development of Catholic higher education. It is best indicated in Table 5, which shows the founding periods of existing institutions established by men and women religious.

Table 5. Foundation Dates of Catholic Colleges

<i>Foundation Date of Institutions</i>	<i>Founded by Men Religious</i>	<i>Founded by Women Religious</i>
Before 1800	1	0
1801 - 1899	52	17
1900 - 1908	2	10
1909 - 1959	33	109
<i>Total:</i>	88	136

Since pre-Revolutionary days, some 270 higher education foundations were established by men's religious communities. Currently 88 colleges and universities are flourishing. Two post-Civil War ventures by Catholic laymen were also attempted, but after a decade of existence they failed in the 1880's through lack of support. Available records list approximately 157 higher education foundations by women religious since the middle of the 19th century; 136 are presently operative. The 1959 *Official Guide* reveals that three-fifths of all Catholic higher education foundations have been established since the school year 1908-09.

Expansion of women's colleges followed the coeducational ventures of the older and well-established male-sponsored institutions. Competition alone, however, did not provide the impetus. More important was the fact that early in the 20th century religious communities of women attained stability, acquired experience and competency in organizing higher education curricula, and added professionally trained staffs. Many of these colleges grew out of academies. Women religious, with their sights set toward higher education by the turn of the century, were in a position to found and maintain four-year colleges. Most of their collegiate foundations have been organized in the last fifty years. Catholic women's colleges gave evidence of a really heroic determination and sacrifice. During the worst depression

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years, women religious founded 29 institutions of higher education; all but one are still operating. In that same period, eight men's colleges were founded; only four remain in existence.

A study of varied sources concerned with private higher education discloses two items that generally go unnoticed: the high proportion of Catholic educational institutions that are regionally accredited, and the important contribution to American life made by Catholic higher education centers, particularly the professional schools.

There are 944 regionally accredited four-year institutions of higher education, of which more than two-thirds are private. The accreditation score for Catholic colleges and universities is extremely high. From Table 6 we learn that 87 per cent of four-year Catholic colleges and universities meet the standards and requirements of their regional accrediting organizations. Approximately 73 per cent of Protestant and 41 per cent of all other private foundations can claim this distinction. Even the ratio of accredited schools to the religious population favors the Catholic community. The comparative data illustrate the unusually high standards of Catholic education in the domain of private four-year colleges and universities.

Table 6. Accredited U.S. Private Colleges and Universities, 1958-59

Affiliation	Total Colleges	Accredited Colleges (A)	Religious Pop. (B)	Ratio (A): (B)
Catholic	206	180 (87.4%)	35,846,477	1: 199,147
Protestant	390	283 (72.6%)	59,823,777	1: 210,400
Jewish	2	2 (100%)	5,500,000	1: 2,750,000
Other	424	175 (41.3%)		
<i>U.S. Total</i>	<i>1,022</i>	<i>640 (62.6%)</i>		

Source: *U. S. Office of Education Directory, 1958-59; Part 3, Higher Education; Yearbook of American Churches for 1959; School and Society (12/6/58).*

In education beyond the bachelor's degree there are 60 Catholic institutions that now maintain graduate schools or departments, and four-fifths of these limit themselves to the master's degree level. In addition to the master of arts and sciences programs, many schools have broadened their graduate offerings to include such specialized fields as music, social work, library science, foreign service, education, business administration and journalism. The latest report of earned degrees (*Office of Education Circular No. 527, April, 1958*) lists a total of 26,794 master's degrees conferred by private foundations in 1957; Catholic centers accounted for ten per cent of this group.

The doctorate, particularly the Ph.D. degree, has long been regarded as a necessary entrance requirement to the company of scholars and researchers. Fifty years ago two Catholic centers bestowed four Ph.D. degrees, while 44 private foundations were granting 432 doctorates. In June, 1958, a dozen Catholic universities conferred 247 Ph.D. and 4 Ed.D. degrees, which represented but six per cent of the 4,272 earned doctorates presented by 56 private foundations. Nor does this limited doctoral contribution square with the size of the

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segment of Catholic higher education in the private foundation picture. *School and Society* reported (12/6/58) that Catholic universities represent almost one-fourth of the private university centers and can claim about one-fifth of the full-time student enrollments. Are Catholic universities producing their share of scholarly specialists? Catholic educators are aware of this situation. But the problem is of a size and nature to demand a constructive policy-making effort jointly shared by Catholic lay leaders and educators.

Fifty years ago there was little tradition and less experience in promoting graduate programs. In the last quarter-century Catholic graduate schools have raised their standards and improved the quality of their work through the master's degree level. The current need is for a revolution in Catholic education at the doctoral level. Real progress in the field of research is being made already in some Catholic universities; the yeast germ of advanced work is present in others.

The roll call of educational activities moves on to Catholic professional schools and their contributions to the mainstream of American life. Particular reference is made to the area of the healing arts. Our country's high health standards will ever remain indebted to the graduates of Catholic-sponsored medical, dental and nursing schools. Nor should it go unmentioned that institutions of this type are the most costly departments. As public service agencies to the common community, these schools represent heavy financial sacrifices on the part of the Catholic universities which maintain them.

The American Medical Association *Journal* (11/17/58) and the American Dental Association's *Dental Students' Register* (1958-59) point out that five of the 78 four-year medical and seven of the 43 dental schools fully operating in continental United States are under Catholic sponsorship. (Georgetown, Creighton, Marquette, Loyola [Chicago] and St. Louis support both types of schools; Detroit and Loyola [New Orleans] have dental schools only. Seton Hall is now developing both a medical and a dental center). These long-established institutions, approved by the AMA and the ADA respectively, graduated 450 M.D.'s and 514 dentists last year, i.e., about seven per cent of all medical and 17 per cent of all dental students who graduated that year in continental United States. This contribution may appear small, but it definitely mirrors one distinguishing characteristic of true service: a wide national distribution of much-needed practitioners of medicine and dentistry. For example, 70 per cent of all Catholic medical and 63 percent of all Catholic dental school enrollments come from out-of-State. Practically the entire student body of each of the 36 State medical schools is recruited from within its own State boundary. In the private school, in general, less than one-half of the student body comes from outside the State. Only eight of the 78 four-year medical schools and only three of all the dental schools exceeded the Catholic schools' out-of-State enrollment percentage. Notwithstanding the national enrollments in Catholic schools, each institution nevertheless contributes a good share of local practi-

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tioners. Loyola University, for example, has educated 48 per cent of the dentists and 24 per cent of the physicians in the Chicago area.

Catholic schools of nursing, numbering 304 degree-granting and diploma centers in the 1959 *Official Guide*, are distributed among 46 States and the District of Columbia. They account for more than one-fourth of the total of 1,115 such schools in the United States, according to the 1958 edition of *Facts About Nursing* (American Nurses' Association). The Catholic institutions enroll 32,235 (28 per cent) of the total of 114,674 student nurses.

This contribution to national nursing education becomes even more meaningful when we consider how many Catholic colleges and universities, in keeping with the trend of the last two decades, have instituted nursing departments. Current sources record a total of 142 college degree-granting nursing departments in the United States; 64 of them have received full accreditation, according to the latest report of the National League of Nursing. In 36 Catholic colleges and universities there are collegiate nursing departments; 24 of them have been accredited, so that they make up better than one-third of all fully accredited college nursing departments in the country. America can gratefully remember that Catholic medical, dental and nursing schools make a worth-while contribution to the national public health.

Although the 20th century is almost three-fifths over, Catholic higher education shows no signs of diminishing; rather, as part of an impressive network of churches, schools, colleges and universities, it is one obvious result of American Catholic dynamism. In 1909, for example, one in every 887 Catholics attended Catholic institutions of higher education; in 1959, the ratio is one in every 123. But this shining accomplishment becomes somewhat dimmed by another fact: 60 per cent of the Catholics who go on to higher education are in non-Catholic institutions. The following statement may possibly offer some solace: "Notwithstanding this imbalance," according to Fr. Gustave Weigel, S.J., "Catholic colleges produce as many Catholic scholars as the secular colleges." Another observation comes from Christopher Dawson, world-distinguished English Catholic historian, who stated: "Only in this country [the United States] and in this half-century have Catholics of such diverse national backgrounds, without help from the state, produced the educational machinery to bring its youth from kindergarten through grade and high schools to college and university."

It would be wise to acknowledge the historical and sociological elements that account for any educational weakness. Furthermore, we should be grateful for the discussions by Monsignor Ellis, Fathers Weigel and Cavanaugh, and others like them; far more than being critics of the past they are truly architects of the future. Peripheral comments on Catholic scholarly production in no way detract from the magnitude of Catholic educational achievements. In this respect we would be well advised to recognize the approaching era as Catholic higher education in the United States comes of age.

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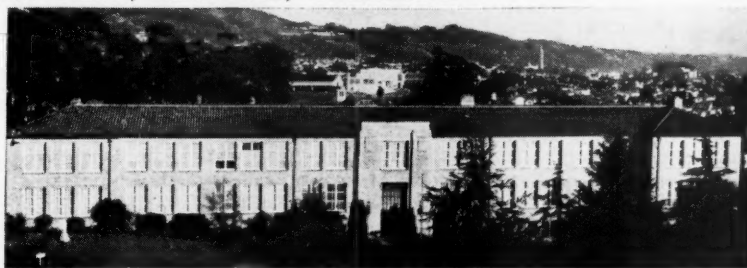
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How Much State Support?

Neil G. McCluskey

DISCUSSIONS regarding Federal and State assistance for church-related education are peculiarly plagued by a fog of emotion. People rush into debate, pile up arguments and exhaust themselves without ever having made clear what they are talking about. What does government support of education really mean? How do we determine the meaning of terms like "welfare," "benefit," "basic," "supplemental," "direct" and "indirect"? How do we arrive at decisions regarding the extension or application of these terms?

Certainly, there is nothing intrinsic to these concepts which will definitively settle these questions. History and sociology are perhaps more helpful here than principles of law or logic. For in what concerns governmental help to education, tradition and approved practice vary widely from country to country and, within the same country, from period to period. Commonly, the meaning of the terms involved depends pretty well on what people want them to mean. It is difficult, therefore, to find a uniform or consistent pattern of State aid to education even within our own United States. Before we look at the practices in the different States, however, it might be helpful to recall certain points.

The Government encourages all schools, libraries, museums, hospitals and similar institutions because their activities are recognized as a contribution to the common good. Such institutions assist the state in the pursuit of its goal—the common welfare. This principle remains valid even when an institution has a distinctive philosophical or theological orientation, or is under the supervision of clerical or religious trustees.

Even into the present century, it was fairly common practice for the Federal and State Governments to give direct support—including both basic and supplemental aid—to private and church-related enterprises through land grants, extension of credit, a share in State lotteries, even direct payments out of both the school fund and the common tax funds.

However, government subsidy is no longer given on the scale of former years. Federal and State subsidy, today, in the form of direct financial grants, is in general limited to protective and eleemosynary institutions, notably to orphanages and hospitals. Public support here seems to present less the aspect of aid to a sectarian enterprise, and society is quicker to grasp the common-welfare aspect of the work. Moreover, Ameri-

can society has shown greater readiness to approve indirect but substantial support for colleges and universities. Research grants, loans, fellowships and scholarships to institutions of collegiate rank under church direction seem not to present the sectarian problem that exists on the lower levels of education.

The First Amendment prohibition against an establishment of religion forbids the use of public funds for strictly sectarian purposes, and the Fourteenth Amendment extends this injunction to the States. Society interprets this—as do the courts—to mean that ordinary general education undertaken by church groups is barred from most forms of tax assistance. In addition to these prohibitions from the Federal Constitution, 38 State Constitutions contain provisions which explicitly deny public funds to sectarian schools or institutions. Fourteen State Constitutions go farther in prohibiting appropriations of money or property to schools or institutions under private control, whatever its nature. On the other hand, the constitutions of eight States—Alabama, Georgia, Maine, Nevada, New York, Pennsylvania, South Carolina and Virginia—specifically authorize public aid to private schools or for educational purposes, under prescribed conditions.

Since 1819 Maine has provided authority in its Constitution for the legislature "to encourage and suitably endow, from time to time, as the circumstances of the people may authorize, all academies, colleges and seminaries of learning within the State." The Pennsylvania Constitution allows support for private normal schools established by law for the professional training of teachers for the public schools. New York allows the use of funds for the education and support of exceptional children in private and church-related institutions. In Nevada private corporations formed for charitable and educational purposes may be given public funds.

Government assistance to pupils in schools conducted under church direction is widespread and takes many forms. Let us examine the principal ones.

FEDERAL FUNDS

The Federal school-lunch programs originated during the depression years prior to World War II. In 1935 the Congress passed legislation to provide milk and hot lunches on a subsidized basis to the nation's school children in cooperation with the States. Because many States interpret their Constitutions as barring them from extending any type of support to nonsectarian or nonpublic schools, the Federal Government has set up

FR. MCCLUSKEY, S.J., one of AMERICA's associate editors, is the author of *A Catholic Viewpoint on Education* (Hanover House, \$3.95), to appear in November.

a separate lunch program to cover these schools. In June of 1955 the Department of Agriculture was making cash payments directly to nonprofit private schools in 27 States in which legal barriers prevented a State agency from doing so.

Many States, including some that do not cooperate in the Federal lunch program, have, through the State Departments of Education, assumed at least supervisory responsibility for some areas of health and safety for children in all schools. In New Hampshire, New York, Pennsylvania and Rhode Island, statutory provision is made for the physical examination of nonpublic school children under the general supervision of State Departments of Education. In Illinois, Maine and Massachusetts, public school officials are responsible for insuring that persons having communicable tuberculosis are not employed in nonpublic schools. State Departments of Education in Oregon, Pennsylvania and Rhode Island are required to oversee fire drills in nonpublic schools. In Washington public school officials are explicitly enjoined to see that school safety patrols are set up in nonpublic schools. In Maine and Michigan State education officials have specific statutory responsibilities for health and safety facilities in nonpublic school buildings.

In addition to the ordinary protection through police, fire and sanitation service, the community provides its school children with other welfare benefits of a socio-legal character, without discriminating between public and parochial schools. School property is protected by zoning regulations because the community judges that school children might be harmed by the proximity of factory smoke, heavy trucking or taverns. The city will close off its streets during part of the day to form recreation areas for school youngsters. That is, public property is temporarily put at the service of a sectarian institution to supplement its recreational facilities. Moreover, children from parochial as well as public schools are given preference in the use of public parks, playgrounds and stadiums for organized class athletics and school team practice.

The principle justifying these programs is simply that the health and safety of the nation's children are a public concern, regardless of the school they happen to be attending. Moreover, it has long been accepted that the most convenient spot to gather children for medical and dental examinations is the school, and the most efficient way to administer such a program is through the school's administrative machinery. It taxes belief to realize that some States continue to exclude parochial school youngsters from these welfare benefits on the grounds of separation of Church and State. The time may come when the Federal Government will be forced to step in and establish special clinics, hospitals and cafeterias, where these children may be examined and treated for such things as dietary insufficiency or the effects of Strontium 90, as it now does during polio outbreaks. The state of its children's health is hardly a matter of indifference to the Government. No one, moreover, has yet explained how a town or city can curb polio, eradicate tooth decay or eliminate tubercu-

losis by confining its public health measures to children in the public school system.

A more controversial and less accepted application of the child-benefit principle is the supplying of textbooks to all school children indiscriminately. Eight States—Alabama, Indiana, Kansas, Louisiana, Mississippi, New Mexico, Oregon and West Virginia—presently provide textbooks to nonpublic school children, though the Indiana, Kansas and West Virginia statutes contain a needs test.

The first "free textbook law" was passed in 1929 by Louisiana. The statute was challenged but was upheld as constitutional by the Louisiana Supreme Court. Two suits were decided together. In the *Borden* case the Court declared that children in parochial schools have a right to share in textbook programs, for the schools "obtain nothing from them, nor are they relieved of a single obligation, because of them. The school children and the State alone are the beneficiaries." The *Cochran* case, upheld by the Louisiana Court in the same action, was the one appealed to the U. S. Supreme Court. Chief Justice Charles Evans Hughes rendered the court's unanimous opinion that the Louisiana law was constitutional.

The decision insisted that since the taxing power of the State is exerted for a public purpose, "the legislation does not segregate private schools, or their pupils, as its beneficiaries or attempt to interfere with any matters of exclusively private concern." The Court's unanimous decision confirmed the principle that legislation is not void if it achieves a public purpose, even though in the process a private end is incidentally aided.

In 1941 the State of Mississippi passed a law providing for the free loan of textbooks to the pupils in all qualified elementary schools in the State. Suit was brought to prevent the State textbook board from extending this piece of legislation to pupils in private and parochial schools. In an opinion which is the clearest statement yet made of what is involved in a denial of the State's welfare benefits to all its children, the Supreme Court of Mississippi upheld the constitutionality of the measure. "There is no requirement," said the Mississippi Court, "that the church should be a liability to those of its citizens who are at the same time citizens of the State, and entitled to privileges and benefits as such."

THE BUS ISSUE

One of the most heatedly debated applications of the child-welfare doctrine is the use of public funds to transport children to parochial and other nonpublic schools. In fact, for some communities the school bus has become a symbol of strife and disunion. Catholic parents and taxpayers feel doubly aggrieved over this contention, because they consider bus transportation more than a legally approved welfare benefit. They look upon it as a fundamental safety measure which the State should unhesitatingly supply to all children.

It is a matter of fact that the reason the States came to assume responsibility for school transportation was

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precisely concern for the safety of the child. "Most school administrators," says a recent study by the U. S. Office of Education, "would concede that there is a very fundamental difference between pupil transportation and most of the other aspects of the school program. Transportation is primarily a service and is only incidentally related to the education of the child." This must be evidently the case, says the report, for "no school system would spend large amounts of money for the small educational benefits that might be derived during the period of transportation, . . . [whose] fundamental purpose is to place the child at a location where certain educational opportunities are available."

In 1925-26 approximately 1.1 million youngsters rode the school buses, for which the tax tab was \$35.6 million. In 1954-55 the cost of transporting 9.3 million pupils was \$325 million. It has been estimated that 31 per cent of all public school pupils are carried to school at public expense. This accounts for an average of 4.5 pennies of each dollar in current school budgets, but in the budget of a suburban or rural school district the cost of transportation is considerably higher than the national average.

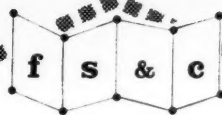
Constitutional or statutory authority (i.e., by legislative enactment) to provide free transportation for pupils in nonpublic schools exists in 20 States—Alabama, Alaska, California, Colorado, Connecticut, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, New Mexico, New York, Oregon, Rhode Island and West Virginia. Though not expressly provided for by law, some transportation is provided parochial school children in several other States.

The State of Texas has a law under which half fare for transportation to school is given to all school children. Similarly, in most cities throughout the country, reduced fares are made available to all school children on bus and trolley lines, whether these facilities are owned by the municipality or by a private corporation. In a number of States, where reductions for parochial school pupils have been challenged, the attorney general has interpreted existing public school free-transportation laws so as to include these children.

In those States where transportation is authorized for parochial school pupils, but where public school funds may be expended only for public school purposes, transportation is provided only along regular routes to and from public schools, or is financed through funds that have not been raised or levied for public school education. Indiana and Kentucky provide examples of both kinds of statutory authorization. In Montana nonpublic school children may ride the public school buses, provided parents or school pay a proportionate share of the cost of such transportation.

On the issue of free public transportation for parochial school children the State courts have been divided. California (1946), Kentucky (1945), Maryland (1938), Massachusetts (1955) and New Jersey (1945) courts have approved such measures; whereas courts in Delaware (1938), Missouri (1953), New York (1938), Oklahoma (1941), South Dakota (1931),

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Washington (1943 and 1949) and Wisconsin (1923) have given negative decisions. However, in some of these latter decisions the precise point of dispute was not the transportation of parochial school students. The Missouri case concerned only the use of *public* school funds for parochial school children. In Wisconsin the question decided by the court was that a school district had gone beyond its statutory authority in contracting for the transportation of parochial school children after a school district reorganization. In the wake of the New York Supreme Court's 4-3 unfavorable ruling, the New York State Constitutional Convention of 1938, by a vote of 134-9, amended the basic education law to allow the transportation of children to and from any school in the State.

A 1945 Kentucky decision, upholding the expenditure of public funds for transporting children to sectarian schools—so long as such funds were not regular school funds—is typical of other favorable decisions by State courts. The State Supreme Court of Kentucky declared:

In this advanced and enlightened age, with all of the progress that has been made in the field of humane and social legislation, and with the hazards and dangers of the highway increased a thousand-fold from what they formerly were, and with our compulsory school attendance laws applying to all children and being rigidly enforced, as they are, it cannot be said with any reason or consistency that tax legislation to provide our school children with safe transportation is not tax legislation for a public purpose (*Nichols v. Henry*).

The Kentucky Court anticipated the objection that tax-supported bus transportation would prove a sectarian benefit. "Neither can it be said," ruled the court, "that such legislation or such taxation, is in aid of a church or of a private, sectarian or parochial school, nor that it is other than what it is designed and purports to be . . . , legislation for the health and safety of our children, the future citizens of our State."

On this same point the Maryland Supreme Court said: "The institution must be considered as aided only incidentally, the aid only being a by-product of proper legislative action" (*Board of Education v. Wheat*). And finally, the California Supreme Court, in its favorable decision, declared: "At best transportation of parochial school students only resulted in an 'indirect' benefit to the private school" (*Bowker v. Baker*).

THE EVERSON CASE

The New Jersey Supreme Court's decision in the *Everson v. Board of Education* was the first pupil-transportation case to be appealed to the U. S. Supreme Court. There the high court upheld the constitutionality of school bus transportation for parochial school students, comparing such facilities with fire and police protection offered to all schools indiscriminately. The court recognized that the New Jersey law did no more than implement the compulsory education law by providing "a general program to help parents get their children, regardless of their religion, safely and expeditiously to and from accredited schools." Briefs in

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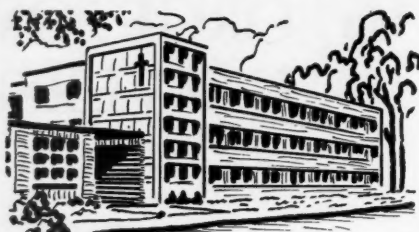
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support of the constitutionality of the New Jersey law were presented by the States of Illinois, Indiana, Louisiana, Massachusetts, Michigan and New York.

The two critical points of the *Everson* decision—the State's concern for the safety of children in attending parochial schools and the universal operation of the compulsory education law—should be universally valid. Opponents of bus transportation as a welfare benefit argue that the *Everson* decision settled only the Federal question, i.e., such a law does not violate the First Amendment. This was the contention of the Supreme Court of the State of Washington in its 1949 decision, when for the second time this court declared unconstitutional a transportation law passed for the second time by the State legislature.

The pivotal point settled in the *Everson* case, however, is not the constitutionality of the specific New Jersey statute, but the solemn declaration by the highest legal court of the United States that a State may constitutionally transport children to nonpublic schools—that a tax for this purpose does not violate the so-called "wall of separation" between Church and State.

The U. S. Supreme Court here recognized the right, but not the duty, of a State to provide transportation. This important difference was brought out by the Maine Supreme Court, in a ruling handed down May 25, 1959. There was unanimous agreement that neither the State nor the Federal Constitution intended to exclude nonpublic school children from the use of publicly-supported transportation. However, the court divided, 4-2, in ruling that, before city officials could appropriate funds to transport nonpublic school pupils, the Maine legislature would have to enact a special law. "We are satisfied," the court declared, "that a properly worded enabling act . . . would meet Constitutional requirements" (cf. Am. 6/13, p. 424).

In other States where bus transportation is not now available for nonpublic school children because of a narrow interpretation of a State Constitution, it would seem that the same kind of enabling legislation must first be passed to accomplish this result.

The appropriation of funds to reimburse parents directly for expenses incurred in sending children to a parochial school on a public conveyance, and the fact that only Catholic parents were involved, were the factors that led Supreme Court Justice Jackson to enter his separate dissenting opinion in the *Everson* case. Later, however, in his concurring opinion in the *McCollum* case, he said that if the resolution of the school board in the *Everson* case had been "for the protection of the safety, health or morals of youngsters, it would not merely have been constitutional to grant it. It would have been unconstitutional to refuse it to any child merely because he was a Catholic." That is the central question, which has yet to be squarely faced by the courts. It is not whether the extension of such "auxiliary services" to pupils in nonpublic schools is permitted by our fundamental laws, but whether our fundamental laws do not require such extension under the "equal protection of the laws," guaranteed by the Federal Constitution.

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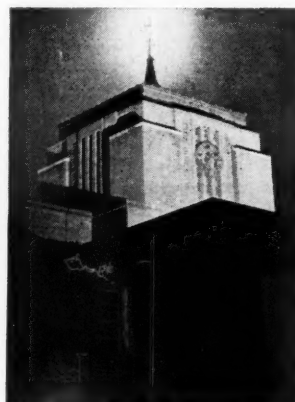
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"Avant-Garde" Catholic Critics?

Harold C. Gardiner

"THE moving finger writes and, having writ, moves on"—and who remembers its deathless message? Or—to change the metaphor—the pendulum keeps swinging, and who recalls that it was at the top of that particular arc, once it starts its descent and the swing into the opposite arc? All of which is a way of saying that one often wonders if the good and valiant fight against meretriciousness in the arts and literature ever does any more than irritate many whose job it is, or ought to be, to elevate taste, to castigate cheapness, to uphold, especially in a Catholic context, that "passion for perfection" which must be the ideal of the integral human being, not only in his moral and spiritual life, but in his intellectual and cultural life as well.

More years ago than I care to tick off, this old problem cropped up in the evaluation in AMERICA's review columns (1/27/45) of a novel titled *The Scarlet Lily*. The judgment of the book, handed down in a decision, "Catholic Best Sellers," came to this:

[The book], as literary art, does not come up to the standard of literary excellence that our Catholic intelligence and culture have a right to expect. The whole Catholic concept of life rises gloriously to an aspiration after perfection; we are justly indignant at slipshod sermons; at outmoded methods of teaching; religious art and architecture are constantly reminded that the second-rate, the imitative, is not worthy of God's service. Is it to be in literature alone that we will throw our caps in the air and cheer passionately over performances that do not come up to what we have a right to expect? . . . Remember that we have to distinguish between the spiritual good [this book will probably do] and its standing as a novel, a work of art.

The heavens—or at least a segment of them—descended on AMERICA's loftily disdainful head. Letters asked if it was part of our journalistic apostolate to "discourage" and "tear down" aspiring Catholic authors. We were grilled to know if *we* didn't know that it was our bounden duty to give a hearty pat on the back to *any* "good, clean Catholic novel," in view of the "flood" of questionable books that were seducing moral standards. The spearhead of the attack lay in the charge that since the book dealt with Mary Magdalene and our Lord, it was bound to do lots of good, and should therefore have been laureled instead of lapidated.

These far-off things and battles of long ago have a

habit of rumbling close again and erupting into active skirmishes. The latest passage at arms took place, not on the field of the Catholic novel, but on the wider plains of mass-media entertainment, with a special foray in the sector of motion pictures. An editorial in these columns (7/11, p. 507) loosed a fusillade against the film *Say One for Me*, starring Bing Crosby in another of his priest roles. We called the film cheap, in-artistic, even basically immoral in its attitude that if only religion is given a passing nod of pallid approval in a script, that's a handsome enough cloak to cover any sort of pinchbeck material and treatment. Our blast—which was severe, and meant to be—occasioned some tepid defenses of the film and particularly some digs at our snooty, high-brow disdain for the simple, childlike, easily-satisfied tastes of the mass audience.

William H. Mooring, whose film criticism is widely syndicated in the Catholic press, put this criticism of our criticism in these terms:

[Are films like *Say One for Me*] to be disparaged by the new *avant-garde* among Catholic film commentators . . . or are they to be fairly and constructively reviewed . . . without lofty disdain for the movie tastes of the mass audience?

Destructive criticism in the Catholic press, especially when this seems to value esthetics more highly than morals, cannot fail to discourage future output of screen plays touching on religion. . . .

Comment on this tsk-tsking of our criticism could take many approaches. I would like to discuss the problem from the three complaints that Mr. Mooring manages to fuse into one glob of critical confusion. The criticism that the "*avant-garde*" Catholic critic indulges in, says Mr. Mooring, is destructive; it springs from disdain for the tastes of the mass audience; it considers esthetics more important than morals.

DOWN WITH THE MEDIOCRE

To the first charge the simple reply is: by all means let's destroy, if by tearing down we are clearing the landscape of unsightly edifices so as to leave place for the erection of buildings noble and stately—or at least, not offensive to the eye. Slum clearance involves some destruction.

We would be happy if severe castigation in these columns—or anywhere else—ever succeeded in ridding the American cultural scene of every cheap and silly and tasteless movie, TV program, book, magazine; every stupid commercial for food, drink, cigarettes and dentrifice; every meretricious religious statue, painting

FR. GARDINER, S.J., is AMERICA's Literary Editor.

and Christmas card; every little-nun cartoon; every-let it be said—item of novena-itis, of shopping for private revelations and all and any short cuts to salvation, whether religious or civic or esthetic.

What a glum mood the summer doldrums have marooned us in! But no—this is not a kill-joy mood. A certain amount of destruction is essential before any construction can be started. If this grim fact is essential in Christian and Catholic living, how much more is it demanded in matters that are not essentially spiritual. And it is a fact in Christian living. The fact springs from the sad legacy of original sin. We must break down bad habits, character defects, temperamental deficiencies, and haul away the rubble, so that on the cleared ground may rise the fair edifice of life in Christ.

The critic—and the artist, who has to be his own first critic—has to tear down constantly, not with the aim and purpose of leaving a vacuum, but to make room for what is good and better. And if the critic points out what could have been better done, he is constructing. As a matter of fact, the specific criticism of *Say One for Me* to which Mr. Mooring objected did actually suggest that even another *Going My Way* would have been a much more honest and therefore more artistic film than the latest Bing binge. And let us have no fears that in the field of the motion pictures, at least, “destructive” criticism will leave a void, that future output of films that touch on religion will be discouraged. Hollywood is not quite that thin-skinned; we may grimly expect that films far more to be condemned than *Say One for Me* will continue to trip to meet us under the blessing of “religion.” But if we convince producers that Catholics, at least, are not going to lick the hand that feeds them tripe, perhaps our destructive criticism will yet bear constructive fruit.

DISDAIN FOR MASS TASTE

This second charge will not bear analysis, either. It is not disdain, but sympathy that the “avant-garde” Catholic critics have for the thousands who are flocking to the film under discussion, under the impression that they are being treated to something worth-while. These thousands may actually want and like this kind of fare, but that is not the point. Nor is it germane to say that the snooty critics are essaying the impossibly pretentious task of elevating mass audiences into paragons of exquisite taste. The point is that millions of Americans will rise to a better artistic diet if only it is offered to them. They won’t rise always and universally, but certainly often enough to make movie producers stretch for a *The Nun’s Story* and shrink from religion on the (artistic) rocks.

But Hollywood, we are told, always thinks of its potential audiences as being at a mental age of twelve. They may indeed think that way, and certainly their end-products often show that they do so talk down to the American public. But how are Hollywood and the radio and TV industries ever going to be convinced that there is a large American audience whose cultural level is higher, unless professional critics speak out for such an audience? Whatever attitude a producer or

director takes, the critic can never be true to his profession if he himself adopts the stance of “Oh, well, this picture is just about what the public wants—and deserves.” The critic’s job is to lead at least those who come to him for guidance to realize that they *should not* want shoddy fare; that there *is* better fare to be had, and that even Hollywood, for all its commercialism, has the means to produce better fare far more consistently than it does.

No, it is not disdain for the mass audiences that impels our Moira Walsh, to take an instance, to point out consistently the meretriciousness of so many movies to which the audiences flock—frequently for lack of better movies available. It is disdain, if you like, for those who pander to lack of taste, but the critic who is “destructive” in this sense is really speaking for the mass audiences who cannot speak for themselves, save by staying away from about eighty per cent of the films—and that would be a heroic protest indeed.

ESTHETICS AND MORALS

The most serious of Mr. Mooring’s strictures, however, is the last, in which he states that the “avant-garde” critics seem to rate the esthetic content of a motion picture more highly than the moral tone. This sort of thinking falls into the old and confusing dichotomy that really makes an integral criticism of any art-form impossible (and even motion pictures, we presume, make some claim to be an art-form). It is not a question of whether the esthetic judgment is *more* important than the moral judgment, for this is to suppose that there is some sort of conflict between them. The reality is that in judging an art-form the esthetic content is *as* important as the moral; indeed, they fuse into one composite judgment. To take an example: if a film were to portray a group of insipid saints mouthing saccharine platitudes in ridiculously melodramatic situations, the esthetic-moral judgment would be that it is a bad picture—esthetically bad because artistically ludicrous; morally bad, as well, for such distortion of reality is basically a lie.



This moral content of the films is not the obvious one that leaps to the eye; nor is it the one with which the National Legion of Decency is concerned in its rating of the films. It is, nevertheless, definitely a moral dimension that must enter into any esthetic judgment of the mass media. There are hundreds of motion pictures a year, as there are thousands of TV shows, that probably “won’t do anybody much harm” in the sense of openly flouting the moral code. But they do lots of people lots of harm by insinuating that the cheap, the silly, the adulterated, the second-best are just as worthy of our time and attention as the better things the mass-media industries can provide and will provide if critics (they, at least) will stick to their perhaps unpopular guns and lay down

a ceaseless bombardment of dissatisfaction at sleazy fare.

The whole burden of this perhaps testy discussion really boils down to a Christian philosophy of work. A plumber, a cabinetmaker, a painter or a bricklayer who does slipshod work is not only a poor artisan; he is a cheat. Well, the artist is a maker, too, and if his "creation" is not the best he can do under the circumstances, he is both a poor artisan and, at least to some degree, dishonest. And the Catholic critic who, we must conceive, holds such a philosophy of work, must constantly point out this meaning—which is a moral meaning as well as an artistic one—of the integrity of art.

I recently ran across a quotation which contains nothing very new, to be sure, but which points up this thought. It is from the Rev. Martin Luther King Jr., the well-known Negro crusader for the rights of his people in the South. It runs:

If it falls to your lot to be a street-sweeper, sweep

streets as Raphael painted pictures, sweep streets as Michelangelo carved marble, sweep streets as Beethoven composed music, sweep streets as Shakespeare wrote poetry. Sweep streets so well that the hosts of heaven and earth will have to pause and say: "Here lived a great street-sweeper, who swept his job well."

Nothing new, but what a superb truth so easily forgotten. The *avant-garde* critics who are accused of disdain the humble masses are really, and especially if they are animated by a Catholic theology (more than a philosophy) of work, only asking Hollywood and the other mass media to sweep well—to sweep out the cheap, the mediocre, the dishonest, so as to make room for the better. And I truly believe that the "snooty" Catholic critic who continues to say this in loud tones will not have to wait long before he hears an alleluia chorus of the masses (whom he is said to disdain) chanting "Amen."

BOOKS

The Juggling Role of the U. S. College Prexy

ACADEMIC PROCESSION: Reflections of a College President

By Henry M. Wriston. Columbia U. 222p. \$4

Substantial studies of higher education are relatively rare. Their ranks have been brilliantly enlarged with this publication of Henry M. Wriston's reflections on his thirty years in college and university administration. This book is succinct, explicit and solid. Its style is personal and vigorous, anecdotal and salty.

That Dr. Wriston has produced a distinguished essay on the role of the college president is not surprising. He himself has fulfilled that role outstandingly, first at Lawrence College, Appleton, Wis., from 1926 to 1937, and from 1937 until his retirement four years ago, at Brown University. In good American fashion, his informal summary of his theory of administration is linked directly with his own concrete experiences as student, teacher and president. Throughout the book, his educational philosophy is struck off obliquely in brief comments and crisp apothegms.

Henry Wriston was born into a home where learning was esteemed. His father was a Methodist minister; his mother, a former school teacher. And

both, their son tells us, took college for granted for their children. He himself went to Wesleyan "for no purpose except the experience itself; it seemed to me then—and has ever since—an adequate objective." His conviction that "the cultivation of the life of the mind" is the central purpose of collegiate education controlled his endeavors as president. Tradition forbids the president, he writes, "to invade the classroom or tamper directly with instruction," but it is his duty to create as perfect an environment for learning as possible.

Dr. Wriston recommends, therefore, that the president make the welfare of the library "a major preoccupation"; that he firmly oppose those business officers who favor ugly but cheap dormitories and dining halls on the ground that these are only "auxiliary services"; that he keep a flinty eye on registrars who tend to lose sight of the individual student in their devotion to statistics and on controllers who incline to consult balance sheets rather than educational objectives.

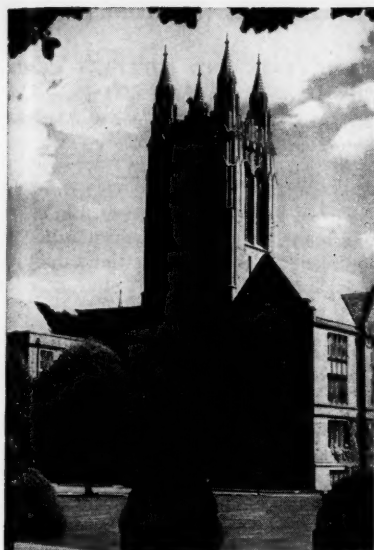
Moreover, like Newman, Wriston recognizes that while nurture of the intellectual virtues is the specific function of higher education this does not imply indifference to moral values. The college environment, he remarks, should help educate character as well as intel-

ligence, for although the college is not a reform school, it ought to "stimulate proper behavior, as it forwards intellectual effort."

The major portion of the book is organized about the six principal constituencies active in or on the president's bailiwick: the trustees, the faculty, the administration, the students, the alumni and the public. It is a somewhat melancholy index of the complex nature of the modern college president's administrative responsibilities that Wriston's chapters on trustees and administration are almost twice as long as that on the students.

But the duties which necessarily devolve on the president effectively preclude his dealing very directly with the student body. In many institutions, he has first of all to establish a harmonious working relationship with the trustees, who, ideally at least, are designed to provide "work, wealth and wisdom, preferably all three, but at least two of the three." In choosing a president, Wriston thinks, the trustees should seek out a scholar whose commitment to higher education is too deep for any discouragement to shake. For along with the satisfactions there must also be manifold discouragements, and this account details a good many of both as it outlines the work of the president with the various groups he meets as he goes along.

Dr. Wriston delivers himself firmly of a number of principles which may not sound particularly novel precisely because they are so sound. Good teaching and good research go together, he believes, and the teachers' time ought



DREAMING OVER the exquisite collegiate Gothic campus, framed in a vista of lindens and lesser spires, Gasson Tower at Boston College dominates the western boundary of the city like a barbican flung out against the sky. Around its gothic bulk has grown the "unique literature of stone" which the architect Charles Donagh Maginnis envisaged, a community of ten colleges and schools comprising the oldest Catholic university in New England.

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not be wasted on a lot of committee work. Periodic reform of the curriculum is needed to combat staleness; the successful president must have quantities of energy and a concern for everything from the condition of the lawns to the begging of funds—all without nervous preoccupation about "public relations."

This is the sort of book which defies epitome and is quoted at risk—for one cannot easily stop. It is enough to say that here, as in his life's work, Henry M. Wriston proves his chief thesis—in the job of college president "the opportunities so far outweigh the heartbreaks that to evade responsibility would be folly"—and his argument itself both delights and instructs.

LAURENCE J. MCGINLEY

Education—USSR Version

RUSSIA'S CHILDREN

By Herschel and Edith Alt. Bookman. 240p. \$3.75

SOVIET EDUCATION TODAY

By Deana Levin. John de Graff. 170p. \$3

There is perhaps no subject that commands greater continuing interest in all countries and cultures of the world than the care and upbringing of youth. Two recent books make an attempt to tell us more about child care and education in the Soviet Union.

Russia's Children is a skillfully written blend of a travelogue, eye-witness account and secondary-source information about infant care and the early schooling of children in the Soviet Union. Herschel and Edith Alt, who are professionally active in New York's child welfare agencies and research, spent several weeks in the USSR. The account of their experiences reveals outstanding erudition which does not get lost in a too generous array of detail.

The book is a model display of a sympathetic and sincere desire to understand how far Communist schooling and infant care have advanced toward the creation of an "ideal personality." The conclusion is shattering. The authors feel that the era of the "New Soviet Man" is far from being just around the corner, largely because of many inane practices in the early upbringing of children which the Russians continue to follow. Red officialdom defends these practices on allegedly "scientific," but actually dogmatic, grounds, though they are nonsense in the light of modern theories of personality formation.

Despite this, however, the reader is



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The Holy See has long been encouraging Catholics to develop a trained critical judgment in the areas of film and television. This cultural-theological analysis makes possible a practical answer to the repeated appeals of Pope Pius XII and Pope John XXIII. In addition to providing basic criteria for the evaluation of "the mass arts," it suggests a realistic general Christian aesthetic. Ideally suited for college courses or adult study clubs.

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THE CENTRE OF HILARITY

by Michael Mason

A marvelous introduction to the relevance of theology to literary creation and criticism. Ranging from Chaucer and Dante through T. S. Eliot and Sartre, the author shows why most modern literature can still be great, but cannot be amusing as well as great. Often brilliant, always stimulating, this serious but never solemn discussion of humor "marks the emergence of a major critic on the side of sanity."—*Time and Tide*.

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made to realize that the Soviet Union is perhaps even more of a child-centered society than the United States. The radical difference is that the Communists attempt to do much more to *educate* a child rather than to amuse and entertain him as so many of us are inclined to do.

Miss Levin's *Soviet Education Today* is a descriptive essay about the Soviet schools of yesterday. She is a British observer who gained her first-hand acquaintance with Soviet secondary education as an active teacher for five years during the 1930's and as a visitor to the Soviet Union several times since. Such an impressive qualification, coupled with the terseness of the peculiarly British, matter-of-fact style of presentation, makes *Soviet Education Today* seem convincingly informative reading. The book occasionally provides a convenient summary of information otherwise scattered in Soviet sources, but in so doing, it focuses attention largely on the positive aspects of Soviet educational developments at the expense of providing a balanced presentation.

Unfortunately, from this reviewer's point of view, *Soviet Education Today* takes all Soviet fiction about their

schools as fact. Are we to assume that there are *no* educational problems in the USSR, save perhaps those which the Soviet Government has declared it intends to correct? "Happy" Soviet mothers may after all *not* be delighted about the fate of their "happy" children who are so well taught by the "happy" Soviet teachers to become contented Soviet citizens, after they had an opportunity to see Khrushchev's new educational reform in action.

The information presented in the essay is largely of pre-1957 vintage, and the attempt to cast it into the perspective of the current educational reform largely fails, for the descriptive and painfully noncommittal approach simply does not seem to provide room for raising the fundamental question: how does Communist planning usurp the right of an individual to an education of his own choosing and yet succeed in educating many to satisfy the state's needs? The problems of education under communism, as they were so vividly reflected in the Soviet educational debate in 1958 and which continue to plague Communist planners today, are a topic which cannot be overlooked as easily as is done in *Soviet Education Today*.

NICHOLAS DEWITT

Schools and the Military

EDUCATION AND MILITARY LEADERSHIP: A Study of the ROTC

By Gene M. Lyons and John W. Masland.
Princeton U. 283p. \$5

The authors' previous *Soldiers and Scholars* made a major contribution to the interpretation and understanding of problems in the field of strictly military education. Their present study carries that task onto the campuses of the colleges and universities that provide one or more ROTC curriculums. Unfortunately, the authors have unbalanced an otherwise competent study by accepting a dubious military premise: the assumption that "the ROTC is no longer a reserve program," and that it should be far more concerned with the production of career regular officers.

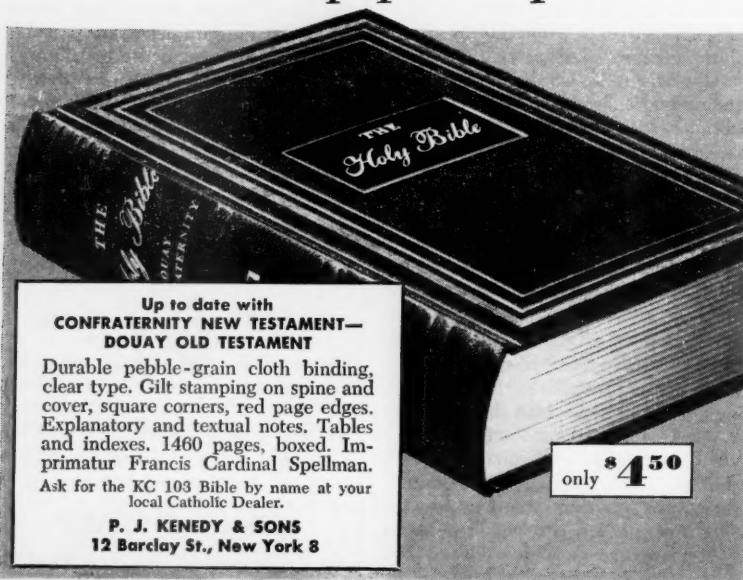
This opinion seems to have had its origin in a conference of educators and high Pentagon officials arranged by the authors at Dartmouth College in June, 1958. The opinion of the professional military members of the group and the other professional officers consulted by the authors appears to have followed a familiar pattern. It is the pattern set 200 years ago by Britain's General Braddock when he marched off into the wilderness declaring that citizen soldiers could never hope to master the complexities of "modern war." Citizen soldiers have been burying similarly minded professionals ever since. One wishes scholars would start reading, or at least notice the headstones.

Education and Military Leadership is an important reference work as regards the history of the ROTC program, the content of the various Army, Navy, Air Force and Marine Corps curriculums or subcurriculums and the strengths and weaknesses of each. There are valuable suggestions as to how the ROTC programs can better prepare participants for the demands of modern war. However, the administrator who accepts the authors' basic premises as to the role of the reserve forces will be letting himself in for trouble. Several of the sources quoted in support of the theory contradict each other. Other sources are political appointees apt to tailor military "requirements" to partisan interest. ROTC programs built on such a foundation could result in serious damage to the schools concerned when the demands of war and not those of wishful thinking or the next Presidential election once again become paramount.

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LANDMARKS OF TOMORROW

By Peter F. Drucker. Harper. 270p. \$4.50

It is always a pleasure to review a book by Peter Drucker. His ideas are invariably original, stimulating and important. His most recent book confirms this appraisal.

Mr. Drucker is one of the foremost interpreters of our changing times. The major point he makes here is that the modern age of history has come to an end; we are now in the post-modern period, and yet we continue to think and act as if the old realities still existed. One of the tasks which he undertakes is to describe the essential characteristics of this emerging new age, and another is to explain the opportunities and dangers which it presents.

One of the fundamental changes taking place is the substitution of the concept of pattern, configuration and purpose for the old mechanistic view of the universe. Along with this goes the adoption of the idea of purposeful innovation in place of the idea of determinative historical laws. Central to the picture of the new world is man's new-found power to organize and manage. Because of this power, we now choose goals which are beyond our present reach and then proceed to fashion the necessary means. Man has become the maker of order.

One result of this purposeful innovation is that we are approaching the status of a classless society. The distinction between capitalist and worker is becoming blurred and in its place there is arising a middle-class society of hired managers and employed professional people. The dichotomy between society and individual is also vanishing as we begin to appreciate how they complement and strengthen one another.

This new society has new frontiers towards which man must direct his efforts. Drucker discusses four of them. The first is education. The new society must be an educated society. What sort of education will be needed and how shall it be achieved? The second is the economic development of the underdeveloped countries. How shall we meet the tremendous challenge of this task? The third frontier is that of political institutions. At all levels, government is proving itself inadequate; it is even collapsing. What new political institutions shall we need to solve the problems of the new age?

Finally, there are the problems that arise from the disappearance of the "East." The countries of the East are all attempting to adopt the ways of the West. How can we help them to in-

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Father Dirksen has written *Elementary Patrology* to introduce not only the seminarian but the general reader as well to the literary beauty and theological wealth of the writings of the Greek and Latin fathers. He has endeavored to keep his book on a simple plane. Hence, there are no footnotes, no bibliography, and only a few foreign language quotations. When used as a textbook the professor of patrology can supply such of these as he may judge to be helpful.

In its plan *Elementary Patrology* falls naturally into two divisions: the first section details the main currents of patristic literature and includes a survey of the most important writings. The second part is intended as a tool of ready reference with a compilation of the names and items in the writings of the fathers not discussed in the first part. An appendix provides a handy listing and appraisal of the lesser heresies of the early Church.

Today patrology is a powerful tool of Catholic theology. Protestants accuse the mother Church of infidelity to the teachings of the fathers, and implicitly to the doctrine of Christ. Priests and layfolk feel that this is a canard, but cannot refute it because they lack familiarity with patristic teaching. *Elementary Patrology* supplies that want in its presentation of the role of the theological giants of early Christianity.

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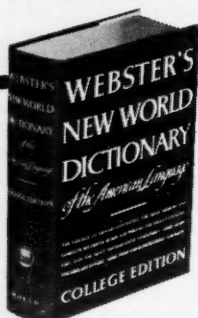
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corporate Western technology into their cultures with the minimum amount of social and human dislocation? These are the major challenges of the new age.

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CORNELIUS A. ELLER

PSYCHOANALYSIS AND CONTEMPORARY THOUGHT

Ed. by John D. Sutherland, M.D. Grove.
149p. \$3.50

During the centenary celebration of Sigmund Freud's birth, the British Psychoanalytic Society arranged six public lectures in order to call attention to the influence of Freud's original work on present-day thought and cultural activities. These lectures were delivered by some of the best-known of the British analysts—Winnicott, Bowlby, Money-Kyrle, Jacques and others—and their presentations are reproduced in this volume.

As in all compilations, the reader will have his favorites, but these essays are uniformly of a high order. Each presentation is entitled *Psychoanalysis and* —. The sense of guilt is considered by Winnicott; Bowlby writes on child care; Helman on the teacher; Milner on art; Roger Money-Kyrle on philosophy; and Jacques on the current economic crisis. Joan Riviere closes the volume with a discussion of a character-trait of Freud.

This entire review could well be spent in commenting upon Winnicott's and Bowlby's chapters. They are both brilliant and timely. One need not agree with all they say to see that here are men searching for the explanation of some of the pressing modern problems.



Bowlby's ideas on the paramount importance of the child's early nurture are well known. Most experts are now agreed upon the necessity of a warm, constant and stable relationship between infant and a loving mother or mother-surrogate, if the child is to make a reasonably happy and satisfactory adjustment in society in later life. Bowlby expands upon this concept.

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the germ of innate morality found in human beings, which provides the emotional foundations of human behavior, Bowlby says:

It is a notion which puts beside the concept of original sin, of which psychoanalysis discovers much evidence in the human heart, the concept of original concern for others or original goodness, which, if given favorable circumstances, will gain the upper hand.

This is a far cry (is it not?) from the popular conception of psychoanalytic thought.

Lack of space forbids discussion of the other interesting contributions, but all of them add their bit toward making this a most interesting volume.

FRANCIS J. BRACELAND

THE GREAT WAR

By Cyril Falls. Putnam. 425p. \$5.95

Here is a solid book about World War I that throws significant light on problems recurring in World War II and in the Cold War. As Prof. Falls presents it, the 1914-1918 war is no longer simply an incident in our distant past but rather the beginning of our present, when industrial plenty released combat from ancient restraint and exposed man to the "terrible war of material."

The Great War is no slick volume for rapid reading. Yet if one can visualize geographical features spreading from the Atlantic to the Persian Gulf and superimpose political problems peculiar to each region, there emerges gradually a logical narrative built around the critical theatre in France and complicated by a mass of war-making material undreamed of before 1900.

Falls stresses the constant interaction between combat on the West Front and persistent Allied effort to outflank it by land or sea. He goes far toward undermining the myth of tactical stupidity in the West by explaining the impact of a costly combination of dense infantry and heavy shellfire. He shows how each army in France could break *into* enemy defenses throughout the war, and then explains why none could break *through* until 1918. In this context he stresses constructive achievement in 1917-18 by British arms, French industry and an American force committed too late for thorough shakedown before the Armistice. Falls also gives Czarist Russia full credit for absorbing more enemy divisions than Germany could muster in France. He focuses on the disastrous effect of British failure at the Dardanelles by sketching each of the succes-



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sive Allied efforts to open a back door into central Europe.

The author is at his best when he comments in passing on the quality of decision by statesmen and soldiers, or on combat difficulty raised by tanks, aircraft, poison gas, submarines and mass mobilization. He devotes brief but candid discussion to the emergence of air power, with particular emphasis on early misconceptions about independent air forces and strategic bombing.

Falls looks forward as well as back. His treatment of combat in Russia and France during 1914-18 helps one to understand what happened in those theatres a generation later. His accounts of fighting in the Balkans, the Middle East and Africa foreshadow military problems that may still face us in the future. And he sounds a note of solemn warning with the observation that "excessive force must always be an evil and the bane of him who uses it as well as of him who is subjected to it."

W. H. RUSSELL

**THE WANDERING SAINTS OF THE
EARLY MIDDLE AGES**

By Eleanor Shipley Duckett. Norton. 319p.
\$5

The Celtic, Saxon and Frankish saints from the fifth to the ninth century are the subjects of Miss Duckett's latest book on the early medieval period. The author is especially concerned with the men who were instrumental, first in bringing Christianity to the Celtic peoples of the British Isles in the fifth and sixth centuries, and then with the spiritual descendants of these early missionaries, the men who, in the seventh, eighth and ninth centuries, carried on an extensive and fruitful missionary campaign on the Continent itself among the newly settled Germanic tribes.

The wandering saints mentioned in the title, then, are the missionaries of early medieval Christianity: Patrick in Ireland; Ninian, Columba, Kenneth and Kentigern in Scotland; David and Cadoc in Wales; Oswald, Aidan and Cuthbert in England; Columban and Gall in Switzerland; Ouen and Fursey in France; Amand and Willibrord in the lowlands; Boniface and Lull in Germany; Ansgar in Scandinavia. There is a concluding chapter dealing with the pilgrims and pilgrimage movements of the early Middle Ages.

The catalog of these wanderers is long and, in a sense, they are well known. Their legends have made them famous and in some instances they are revered, vaguely but enthusiastically, as national patrons and heroes. Miss Duck-

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ett's aim, as she declares, is to portray these men, with the aid of modern scholarship, as individual human beings, "as saints, not yet canonized, saints in the making." This is a worthy objective and Miss Duckett succeeds admirably in achieving it.

A great deal of nonsense has been written, both in the Middle Ages and in modern times, about these men and especially about the more famous members of the group. Their lives are overlaid by incrustations of legend, story and fable, so that discovering the real person who actually existed can be done only by patiently and carefully peeling off the layers of legend which hide the biographical facts. Dozens of modern scholars have worked on this process, but unfortunately, many scholars write poorly and much of the work which has been done upon these early saints is destined to be consumed only by other scholarly specialists.

Miss Duckett happily combines with her scholarship an ability to write well and movingly. This book is a distinguished addition to her bibliography, one which, like her earlier books, is valuable alike for teachers, students and anyone who is interested in the process by which Christianity spread through Western Europe. JAMES A. BRUNDAGE

FROM THE GRACCHI TO NERO

By H. H. Scullard. Praeger. 450p. \$6

The two centuries covered by this history are the best-documented and the most significant within the millennium that separated Romulus' legendary foundation of the Eternal City and the Emperor Decius' effort in 250 A.D. to wipe Christianity from the face of the earth. In the course of these two centuries Cicero's *res publica* yielded to the *imperium* of Augustus, and as Rome passed from Republic to Empire there was born at the eastern end of that Empire a Child whose followers were to pay dearly to the Emperor Nero for their belief in Him.

Mr. Scullard, one of the most competent living historians of ancient Rome, is not of course primarily concerned with the beginnings of Christianity, but one may wonder whether the description of Christianity under Nero with which he closes his book is somehow an answer to the question with which he opens it. Rome, he writes on the first page, "was gaining the whole world: must she at the same time lose her own soul?"

From the Gracchi to Nero summarizes an almost incredible amount of evidence within its 379 pages of text. The last 70



E. J. MANDULA, S.J.

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pages are devoted to notes which are as interesting and timely as the Dead Sea Scrolls and the recent excavations under the basilica of St. Peter's. As a rule the author's erudition is lightly worn and not oppressive, though there may be more than enough proper names and Latin phrases for the general reader. The book is, in fact, aimed rather at the student of history than the general reader and may well become a text in its author's England (Mr. Scullard teaches ancient history at the University of London). In America, where courses in Roman history are dropping out of college catalogs almost as fast as courses in Latin, it will not even have this fate. It would, though, serve excellently as a text for such a course—or for a self-educating reader who wants something brief and authoritative on the years 133 B.C. to A.D. 68.

Several historical novels have in recent years handled figures who lived in the period covered by this work—Mithridates, Sulla, Spartacus, Caesar, Lepidus, Messalina, to name only a few. For the devotee of such novels (as well as for the moviegoer who wants some historical background for film versions of Shaw or Sienkiewicz) this is a perfect reference book. **JOSEPH E. SHEERIN**

**AN APPROACH TO THE
METAPHYSICS OF PLATO
THROUGH THE PARMENIDES**

By William F. Lynch, S.J. Georgetown U.
255 p. \$6

Early in his study of the *Parmenides*, Fr. Lynch speaks of it as "the supreme puzzle of ancient philosophy." Ample confirmation of this statement can be gathered from readings in the competent bibliography at the end of this volume. Disagreement on details in a dialog so closely articulated often means disagreement on the nature of the whole book, and thus it is that I know of no two scholars who agree on the meaning of this Platonic work. In view of this and the fact that the *Parmenides* still attracts the discussion of scholars in philosophical and philological journals here and abroad, Fr. Lynch's study is both courageous and timely.

The author's general attitude toward the dialog is a challenging one: he believes that the *Parmenides* may well serve—with limitations—as a compendious exposition of Platonism. To Platonists such a synthesis would be questionable, but Fr. Lynch has argued his point well and consistently. He proposes that the dialog is a unified and serious attempt (both points are correctly taken, I would say) to set forth the logic of

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being. It represents Plato's effort, within his philosophical system of the Ideas, to explain the metaphysics of unity.

Thus after the propaedeutic of the first part, which focuses the key problem, the whole second section of the *Parmenides* is "pure metaphysics," wherein Plato comes to grips with the many problems in the logic, metaphysics and physics of his system and tries to give "a careful summary of the factuality of the indivisible and multiple in every Idea and every one in any order of being—in such a way that oneness is not canceled by multiplicity." As Fr. Lynch reads the dialog, this would be to come to an understanding of the common essential structure which pervades all reality.

This study is not simple reading, and the difficulty of exposition is compounded by the inherent difficulty of the dialog and the absence of the Greek text and translation. However, the author has attempted to facilitate understanding by introductory synopses to each chapter, which are quite helpful. Fr. Lynch has made a significant contribution to the work on the Platonic *Parmenides*. Whether one agrees with it entirely or not, the study appears to have located and examined a central problem of the *Parmenides*.

WILLIAM M. A. GRIMALDI

THE CURE D'ARS: A Pictorial Biography
By the Most Rev. Rene Fourrey. Kenedy.
215p. \$10

This superb album is indeed a noble tribute to the man whose statue St. Pius X kept on his desk and whose marvelous memory the present Holy Father has renewed in his second encyclical dated August 1, 1959. The present Bishop of Belley, in whose diocese the sanctuary of Ars is situated, writes a vivid text, filled with keen observations and lively anecdotes. Pictures and captions, by René Perrin and Jean Servel, O.M.I., respectively, take one on a desk-side pilgrimage.

If you have been away, as it were, from the Curé d'Ars for a time, you are suddenly struck, as his personality is so graphically brought before you, by how little in point of fact we really know about him.

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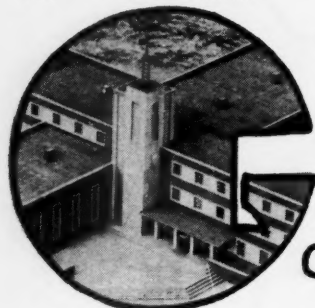


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tried three times, unsuccessfully, to flee from his pastoral duties. Giver of light penances, he took them out on his own person. "Yet he did not make his listeners feel like escapees from the human city. With great vigor he preached justice. He taught brotherly charity . . . the common good."

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JOHN LAFARGE

FOR 2¢ PLAIN

By Harry Golden. World. 313p. \$4

Recommending this book to the readers of *Only in America* or any of Harry Golden's little essays syndicated in newspapers is a gratuitous act; better to say, "Here's more of the same." That's about all there is to say, but it is a delight to go on talking about the book.

Take the title to start with. Hearing it before I saw the book, I thought it was a play on the English street-cry, "Penny plain, tuppence coloured." Not at all. In Golden's youth on the Lower East Side, you could get a large glass of plain (i.e., unflavored) soda water for two cents. A flavored drink—lemon, lime, orange—cost three cents. If you worked it properly, you clung to your two cents until the glass was filled; then you said to the man, "Put a little syrup on the top." With luck, you could get away with it once in a while.

But the phrase stuck in Harry Golden's mind and he invested it with meanings far beyond a glass of soda water, for in the introduction to his book he writes: "But I know with all my heart that . . . these pleasures and joys await you too—for 2¢ plain."

All through this collection of short pieces, Mr. Golden is reminiscing, noticing, needling, poking fun and, maybe, preaching a bit. At the same time, he seems to be busy restoring to literary favor the personal essay—not in the leisurely periodic sentences of the 19th century, but in a run-and-read style appropriate, for better or worse, to our day.

Harry Golden has ideas about the business of being human; with uncanny powers of observation, with wisdom and humor he offers his many ideas for the reader's pleasure and agreement—or perhaps for sharp disagreement. Anyone he

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fails to involve should be concerned about things like apathy or deadness. As people recommend him to one another (and they do), they use words like real, funny, different, honest, no pretense. Sometimes they seem to imply: "He writes what a lot of us think about and never say."

Incidentally, who started the convention that it was not genteel to write "I think . . ." Many were brought up in some such teaching—and a fine lot of impersonal double-talk it has produced. No one, fortunately, ever convinced Harry Golden that it was not good form to tell the world that he loves God and the Jewish tradition, his fellow men as individuals with all their comic inconsistencies and their sparks of divinity—and the kaleidoscopic America in which he is free to enjoy his loves.

MARY STACK MCNIFF

THE THIRTEENTH APOSTLE

By Eugene Vale. Scribner. 347p. \$4.50

This is a big, bold, dramatic, extremely interesting and often very moving account of modern man's search for religious certitude.

The skeleton of the story concerns the long, dangerous search undertaken by Donald Webb, an American consul in Central America, for an artist-tourist who has disappeared into the interior, taking with him a great canvas of the Crucifixion into which he has painted the faces of local people as the traditional figures around the cross.

The artist, Crispian, immediately and spontaneously arouses curiosity because of his unusually true insight into human nature (he establishes an immediate bond with Webb by revealing, when he sketches him, his potential rather than his mediocre performance which has resulted in Webb's present exile in an unknown outpost), and also by his headlong, useless flight away from the creativity which keeps forcing him to paint. He flees, and is doggedly pursued by Webb, first to a mining town at the base of a tremendous mountain, and then to an almost inaccessible native village just below the peak. A large segment of the book describes Webb's desperate attempts to climb the mountain, a total effort which forces him, as civilization drops farther away, to face with increasing directness his need for a God who loves him and his hostility toward a God who has cruelly abandoned him.

This is at once a story of breathless adventure and an allegory of man's eternal search for God. Some of the characters, especially Webb, catch the

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emotions with their vital realness, while others, like the shadowy Padre whose calling demands that he act as Webb's guide on the hazardous climb up the steep mountain, are allegorical figures who invite and stimulate speculation. Perhaps the most fascinating character of all is the mountain, El Soledad, which carries on a remarkable dialog with the restless, unhappy, seeking Webb, and speaks in the voice of God.

Mr. Vale, in this reader's opinion, deserves some very loud bravos for a remarkable achievement. He has had the courage to tackle literature's noblest and most exacting theme, the idea of man's separation from God, his consequent anxiety and the heroic struggle needed to achieve the heights of belief and union, and in this laudable endeavor he has by and large been successful.

As well as offering a great deal to the thoughtful reader, *The Thirteenth Apostle*, like all really good books, demands a great deal from that reader, because its philosophical content is aimed straight at the mind. Moreover, the allegory is sufficiently blurred to allow latitude in interpretation, so that what one sees in this book depends to some extent on what one brings to it. But although the reader's encounter with this novel, like Webb's encounter with El Soledad, demands sacrifice and discipline, like Webb he can find beauty and solace at the summit.

ELEANOR F. CULHANE

POPULATION AND PROGRESS IN THE FAR EAST

By Warren S. Thompson. U. of Chicago.
443p. \$7.50

The title is aptly chosen since this book undertakes to assess three matters: the present and likely future sizes of population in the nations of South and East Asia; the momentous changes since 1945 which have modified the all-Asian problem of people and levels of living; and the measures that can maintain present (and even provide higher) levels of living and their feasibility.

Consequently, the book is not so much a demographic study as a survey of the issue of Asian population and progress written from the demographer's point of view. This is one of the book's unique values, since most surveys of this kind are the work of economists. Japan, India and China deservedly receive more extended treatment than the smaller nations because their difficulties are greater and more acute. But an attempt is made to summarize the situation in all political units of South and East Asia,

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even such small units as Hong Kong and British Borneo. Only Afghanistan and Nepal are omitted.

Although the book is intended apparently for the serious general reader rather than for the scholar, a reviewer may be permitted the wish that the dean of American students of population had devoted more of his penetrating analysis and evaluation to Asia's shaky demographic information and rather less to descriptions of resource and development potential which has been frequently surveyed by others.

FRANCIS J. CORLEY

THE FLAME TREES OF THIKA

By Elspeth Huxley. Morrow. 288p. \$4

AFRICA DISTURBED

By Emory and Myrta Ross. Friendship Press. 183p. \$3.50

The memories of Mrs. Huxley's African childhood are recounted here in the smooth, effortless style that distinguishes her many writings on Africa. Though not conceived as a political or social document, the book contains types of characters caught up in the center of today's social and political conflicts in Black Africa.

Elspeth was six in 1913, the year her gallant young parents homesteaded to Thika in the Kenya highlands. The Huxleys represent the indomitable spirit of the pioneer white families that began moving into British East Africa during the first years of this century.

The land profiteer, the titled loafer, the district agent of the Crown, the blustering big-game hunter, the prim nurse from Edinburgh with nerves of steel—even the newly arrived Catholic missionaries with their strange ways and tongue—all have place upon Mrs. Huxley's canvas. (It is a pity that her family's gentility seems to balk before these representatives of the "Roman" Church.)

Other characters foreshadow black-white trouble. Mr. Roos, the Huxley's nearest neighbor, is the type of stubborn, hardworking Afrikaner who likes the British invader but little and the native blacks not at all. The ambitious and unscrupulous foreman, Sammy; the loyal and simple houseboy, Njombo; the cunning Kikuyu chief, Kupanya; the savagely cruel witch doctor—each of these, in a way, symbolizes a current of native energy. What can happen when these elements come together in the wrong way was the 1952 Mau Mau explosion. Despite the ominous shadows, however, the book dwells on earlier and happier days.

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"Disturbed" is the word used by Dr. and Mrs. Ross in *Africa Disturbed* to characterize society in Black Africa today. Their book is impressionist and anecdotal, based as it is on a year of conversations with Africans throughout the area.

The disturbance the authors describe is broader than the movement for political independence. It is "a healthy restlessness and reaching, a rebellion against old injustices, a rejection of the thesis that Africans must accept a second-best role in the pageant of world progress."

The many delightful vignettes that dot the book are rivaled only by the unusually fine illustrations of Harper Johnson. Those who seek an informal introduction to African sociology will find it in this view of modern Africa through the eyes of a dedicated Protestant missionary couple.

NEIL G. McCLUSKEY

ARTURO'S ISLAND

By Elsa Morante. Knopf. 372p. \$4.50

Elsa Morante is the wife of Alberto Moravia, but this book is as unlike her husband's work as anything could be. There is no pessimism here; there is realism, but realism aglow with compassion. Miss Morante has that rare genius, the ability of loving each of her characters without closing her eyes to shortcomings.

Arturo's mother died when he was born. His father is a strange man, a foreigner to the people of the island, a god to his son. But the father pays very little attention to his offspring. He is away most of the time and Arturo grows up almost entirely on his own. There have been no women in Arturo's life. In his infancy he was nursed on goat's milk by a young man, a sort of houseboy. When the young man left, an old farmer came in to do the cooking and Arturo took care of himself. Then, in his 15th year, his father brought home a wife—a frightened, 17-year-old.

What follows on this odd situation is a strange yet beautiful story. In Nunziata, the simple Neapolitan girl, strong in her superstitious Catholicism and primitive womanliness, the author has drawn a masterpiece of characterization. Through Nunziata Arturo learns the real mystery and loveliness of woman. Through her his island, the paradise of his childhood, becomes the crucible of his adolescence. In the end he flees the island—a man.

In many places the author could have slipped—into polemics, into romanticism,

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into sentimentality, into sensationalism. But she never does, and her realistic restraint makes the book high art.

Her attitude toward religion is a good example. Arturo's father is an atheist, a strange man full of vanity, savage independence and sadly perverted desires. Hence Arturo is an atheist from

Our Reviewers

LAURENCE J. MCGINLEY, S.J., is the president of Fordham University.

NICHOLAS DEWITT is an associate at the Russian Research Center, Harvard University. His particular field is education and manpower.

WILLIAM V. KENNEDY is a freelance writer on military affairs, and AMERICA's regular commentator on that subject.

CORNELIUS A. ELLER, S.J., is an associate professor of economics at LeMoyne College, Syracuse.

FRANCIS J. BRACELAND, M.D., director of the Institute for Living, Hartford, Conn., is a former president of the American Psychiatric Association.

W. H. RUSSELL is a member of the Department of English, History and Government at the Naval Academy, Annapolis.

JAMES A. BRUNDAGE is an assistant professor of history at the University of Wisconsin.

JOSEPH E. SHEERIN is an assistant professor of classics at Boston College.

WILLIAM M. A. GRIMALDI, S.J., is an assistant professor of classics at Fordham University.

FRANCIS J. CORLEY, S.J., who has traveled extensively in Southeast Asia, is presently a professor of theology at St. Louis University.

MARY STACK McNIFF, a long-time reviewer for AMERICA, also reviews for the Boston Pilot.

childhood, and his scoffing at the supernatural, his superior attitude in the presence of belief have all the naïveté and unreasonableness of childhood. Nunziata is a Catholic, whose faith is a mishmash of devout longings, superstitious practices and lopsided instruction. Yet it is the backbone of a strong moral code and a heroic sense of duty. Miss Morante could have used the be-



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liefs of her characters to argue a thesis, to mock or to promote religion. She does neither. She is interested in faith only as an integral part of personality, and she can simultaneously smile at and admire the complex of superstitious feelings and firmly held beliefs which make her characters the interesting and lovable creatures they are.

This is a delightfully adult novel in every sense of the word.

JAMES MANOUSOS

FILMS

LOOK BACK IN ANGER (Warner). I wish I knew what to make of Jimmy Porter, the angry young hero of John Osborne's play, which had long runs on both the London and Broadway stage and now has been made into a movie.

On the surface, Jimmy (Richard Burton) is about as obnoxious a character as it is possible to imagine. He is in violent, self-pitying revolt against all the established institutions of contemporary Britain. A university graduate, he bitterly resents earning his living by running a sweet stall in the municipal market of a northern industrial city, especially since he is indebted even for this livelihood to the charity of an old cockney woman (Edith Evans). The chief target for his contempt, however, is the upper classes whom his gentle wife (Mary Ure) has the misfortune to represent. She is bombarded with an almost unceasing stream of invective.

When the moral support of a visiting friend (Claire Bloom) finally nerves the pregnant girl to leave her impossible mate, the husband and friend promptly take up residence together. In no time at all the second girl, like the first, is reduced to the level of a dispirited drudge. When the heroine's baby is born dead, she goes back to Jimmy, whose affair by this time is over. The implication is that the suffering and tragedy the wife has experienced have made her more acceptable to her husband and perhaps better able to cope with him, and that, in any case, the bond between them, for better or for worse, is unbreakable.

The catharsis through which the pair have gone, however, has not noticeably increased their deficient supply of wisdom and moral insight. Furthermore, Osborne does not furnish any pat answer to the crucial questions: Are the angry young men the victims of a stratified social system to a great enough

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extent to justify their anger? Or are they merely revolting, in both an active and a passive sense, and destroying themselves in the process?

Osborne's most thought-provoking social comment is remarkably temperate and comes from the heroine when she contrasts her husband with her father, for whom life ceased to have a meaning when he retired from the civil service in India: "Daddy is unhappy because everything has changed, and Jimmy is unhappy because nothing has changed." The audience is left to make up its own mind where the truth lies. The picture is frequently exasperating and almost always unpleasant, but it is written with an eloquence and vitality and executed with a skill that make it impossible to ignore. [L of D: A-III]

THE RABBIT TRAP (*United Artists*) has both a literal and a figurative significance.

In this minor-key contemporary American drama, the literal rabbit trap, a noninjurious one, is set by a white-collar father (Ernest Borgnine) and his small son (Kevin Corcoran) on the father's first vacation in uncounted years. Immediately thereafter, the man's unenlightened employer (David Brian), who apparently never heard of the National Labor Relations Act and doesn't believe this radical nonsense about employees having rights, summons him back from his holiday because of a so-called business emergency. On the heels of the family's unceremonious return home the son becomes convinced that a rabbit will be caught and will die in the untended trap. As the father attempts to cope with this domestic crisis without alienating his employer, it becomes increasingly more clear to him, and to us, that his job and his fear of losing it are a symbolic rabbit trap.

The story is at the same time too much contrived and too little resolved. Between these two extremes, however, it is frequently both poignant and honest. It boasts a particularly appealing performance by Bethel Leslie as the hero's hard-pressed but loyal wife. [L of D: A-II] MOIRA WALSH

THEATRE

Since the last appearance of this column your observer has been enjoying a busman's holiday observing off-Broadway productions.

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is a great tourist city, and it has begun to promote its attractions. The theatre is one of the city's top attractions, of course. This summer, visitors who have read Sophocles, Shakespeare and Shaw, but have rarely or never seen their plays performed, had an opportunity to see works of all three dramatists, depending on how long their funds or inclination permitted them to stay in the city.

Players Inc., on their first visit to New York, offered *Oedipus Rex*, a tragedy that most drama enthusiasts see only once in a lifetime, if they are lucky. There is general agreement among savants that *Oedipus* is the greatest play in dramatic literature. The Players gave it an impressive interpretation. One can imagine the seasoned veterans of Old Vic rendering a more poignant and polished performance, but the Players gave the best *Oedipus* most of us will ever see.

While the Players were still in town Norman Roland presented a budget of Shaw plays at the Provincetown. *Bouyant Billions* and *Getting Married* were followed by a group of one-act plays. Your observer's comment on *Bouyant Billions*, the last of Shaw's works, appeared before the seasonal hiatus of this column. *Getting Married* is a facetious but pungently thoughtful analysis of marriage as a social institution. The play is spiced with enough humor to tickle the frivolous while it edifies theatre-goers with a more adult approach to drama. Since the essential nature of Christian marriage is constant although there may be numerous violations of its discipline, Shaw's pertinent commentary on a lasting institution may make *Getting Married* the most durable of his plays.

Central Park was the scene of a varied program of performing arts, under the direction of Jean Dalrymple near the southern end of the park and Joseph Papp farther up town. After a long and bitter hassle with the Park Commissioner, Mr. Papp opened his *Julius Caesar* past midsummer under authorization of a court order. The production was well worth the wrangling and waiting, and admission was free.

While admission to Miss Dalrymple's Theatre-in-the-Park is not free, the asking price at the door is considerably lower than the Broadway scale. Her productions included a *World Dance Festival* featuring Haitian, Ceylonese, Israeli and South American ballets; a two-piano concert by Amparo and José Iturbi; *Ballet Russe de Monte Carlo*; and such popular music drama as *Guys and Dolls*, *Carmen Jones* and *Can-Can*.

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Miss Dalrymple's public relations office describes Theatre-in-the-Park as the most beautiful open-air theatre in the world. It is certainly the most attractive outdoor theatre your reviewer has ever seen.

Theatre-in-the-Park was apparently promoted as a one-summer project in connection with the celebration of the 350th anniversary of the discovery of the Hudson River. The venture was so rewarding that it should be promoted as an annual tourist attraction, as well as a cultural bonus for local connoisseurs of theatre arts. The resourceful lady who has coped with miles of red tape and rivers of red ink to keep City Center going will probably find a way to do it.

THEOPHILUS LEWIS

THE WORD

Let the exercise of Thy mercy direct our hearts, we beg Thee, Lord, since without Thee, we are not able to please Thee (Prayer of the Mass for the 18th Sunday after Pentecost).

What must always and finally be rebuked in man's dealings with God the Creator is the stubborn human tendency toward self-sufficiency. Holy Mother Church never loses sight of this radical truth. There will always be two rebellious inclinations in us willful men, the downward drift of sensuality and the perversely upward thrust of pride. The second, more subtle and apparently less common, is far the more dangerous and more truly rebellious. It is also more original than original sin: "by this sin fell the angels."

Pride does not always go clad in crimson and gold, preceded by trumpets. The ingenious human spirit can soar even under a prohibitive burden of sackcloth and ashes. St. Paul's Corinthian converts fell into a notable brouhaha over such spiritual riches as the gifts of prophecy and tongues.

It cannot be denied that rightdoing, not thus unlike wrongdoing, brings its own gratifications. These pleasurable reactions range from the gross ("I thank Thee, God, that I am not like the rest of men") to the more delicate ("the only decent spiritual reading is in French"), but all share the common trait of being somehow delectable, if only because they possess some little taste of the preferential. If, in fact, I "fast twice in the week," there is no gainsaying the fact—an additional fact,

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very apparent, is that few people do fast twice in the week—but there is a queer way in which the mind can feed on even the emptiness of the stomach, the nourishing truth being that the emptiness is mine, and there is little or no emptiness like it.

Holy Mother Church, who in almost two thousand years has witnessed every imaginable religious vagary and spiritual eccentricity, gently reminds us of the terribly primary and powerful truth which alone can finally round up and domesticate those little foxes, our good deeds and virtuous acts: *Lord . . . without Thee, we are not able to please Thee.*

Unquestionably, a morally praiseworthy act cannot come into existence without being willed by the doer. It is only just, and simply reasonable, that a man should be credited with a good deed exactly as he is held responsible for an evil deed. But everyone who is sincerely striving to love and serve Christ our Lord should know that good is not so much done by us as through us. From the first thought ("There's old St. Cuthbert's—why not drop in for a moment?") through the volition ("Yes, it's late, but then, it's always late, and sure, I ought to be getting on to X, but then, I always have to be getting on to X or Y or Z—I'm going in") to the performance ("Christ here in the Eucharist, I adore You"), my act of virtue, simple as it seems, has an etiology and history far deeper and more complex than some self-flattering whim or even generous impulse of my own. One might recall the telling statement of another Sunday Mass-prayer: *O God, to whom belongs every excellent thing. . . .*

Of course, the more we tend to do good of any kind without self-consciousness, the better and more spiritually sound the whole situation is. Some old monastic writer of long ago said that a monk ought to pray without even realizing that he was praying. Although the ideal is lofty, it is quite sane. The saints practiced heroic virtue almost as a matter of course, almost absentmindedly, without adverting particularly to the value for themselves of what they were doing, and certainly without worrying about what the score was now between themselves and God. It is one reason why saints were always hard on themselves. All they could see was how God's will and their potential for good were limited by their finite capacity for co-operation.

It isn't we who rightly direct our hearts. It is the exercise of God's mercy. Without Him, we are not able to please Him.

VINCENT P. MCCORRY, S.J.